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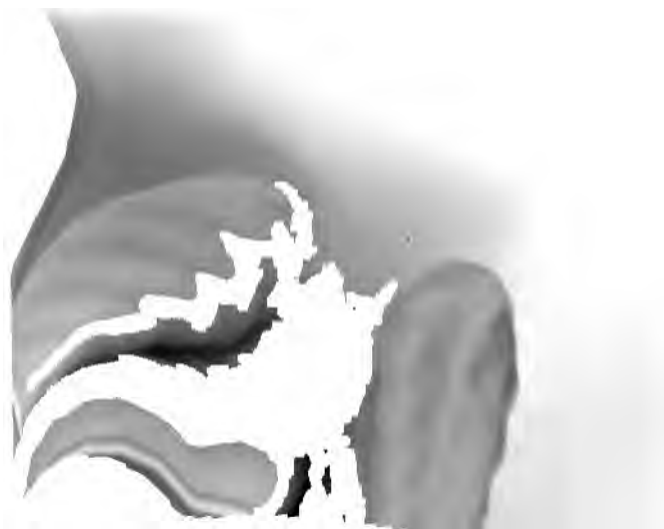
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THE INDIANS OF TO-DAY

THE INDIANS OF TO-DAY



THE INDIANS OF TO-DAY

BY THE SAME AUTHOR

**PAWNEE HERO STORIES AND FOLK
TALES**

BLACKFOOT LODGE TALES

THE STORY OF THE INDIAN

JACK THE YOUNG RANCHMAN

JACK AMONG THE INDIANS

PUNISHMENT OF THE STINGY

AMERICAN DUCK SHOOTING

JACK IN THE ROCKIES

JACK THE YOUNG CANOEMAN

JACK THE YOUNG TRAPPER

JACK THE YOUNG EXPLORER

AMERICAN GAME BIRD SHOOTING

TRAILS OF THE PATHFINDERS



HUBBLE BIG HORSE
Cheyenne

THE INDIANS OF TO-DAY

BY
GEORGE BIRD GRINNELL

ILLUSTRATED WITH FULL-PAGE
PORTRAITS TAKEN FROM LIFE

REVISED EDITION, REWRITTEN
AND BROUGHT DOWN TO DATE



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PREFACE TO THE FIRST EDITION

WHEN I walked through the Omaha Exposition grounds one hot day in September of 1898, on my way to the encampment of the Indian Congress, I found it difficult to realize that only fifty years before, the ground where Omaha now stands had been a camping place for Indians; and that only twenty-five years ago, Nebraska, one hundred and fifty miles west of Omaha, had been a country dangerous to pass through, because the home and hunting ground of hostile tribes. All this has been forgotten now except by those who took part in the old life of those times; and it was well that by such a gathering as this Indian Congress the past should be recalled and the former wild inhabitants of this fertile Western State should be seen by the newcomers who have succeeded them.

To one who reflected upon the contrasts here afforded by the conjunction of the two races, the presence of the red man was full of suggestion. In its display of science and art, of invention, machinery and product, the Exposition stood for the bounding present; it marked the swelling tide of the progress of an expanding people; it exemplified the attainments of centuries of development. And over

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against all this, pathetic in the contrast, was the Indian in his skin lodge, clad in primitive dress, and typical of a diminishing race—a people to whom the century had brought an utter obliteration of the old life and a change of modes of living, of surroundings and of opportunities, so complete and so momentous that the white man cannot conceive it.

To those of the Exposition visitors—and they were many—who recognized this phase of the exhibition, the Indian Congress was something more than a novel entertainment and the gratification of idle curiosity. It created interest in the Indians, stimulated inquiry, and awoke a desire to know more of them, their past and their present, and the outlook for their future. To meet this interest and to supply this fuller knowledge is the purpose of the present volume.

The Indians of to-day—what are their numbers? where do they live? how do they subsist? are they becoming civilized, educated, learning the white man's ways? These are some of the questions which intelligent people are asking and to which, so far as may be, the answer is given in the pages that follow.

GEORGE BIRD GRINNELL.

PREFACE TO REVISED EDITION

THE changes that have taken place in Indian matters during the years that have elapsed since the first publication of this book are many.

For the past nine years the Indian Bureau has been in charge of two Commissioners, who knew more of Indians and so had a better understanding of their needs than any of their predecessors. Thus, while Congress has been constantly curtailing the old liberties of the Indians and trying to legislate them into citizens, Commissioner Leupp and Commissioner Valentine, with extraordinary tact and good feeling, have striven to make the altered conditions as easy for the Indians as such radical changes could be made. They have endeavored to make the Indians understand what was the purpose of the Government in opening the reservations and in cutting off the old ration system, and to show them that if they would exist they must work for a living—must face the problem of self-support—as do the white people who now surround all the reservations.

These efforts have borne fruit. The Indians of to-day—those of the younger generation—have a feeling of responsibility and self-dependence such as ten years ago few Indians possessed. Some tribes

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that have been well handled have made remarkable progress in self-help and self-reliance, and in material prosperity. The older people—those whose memories go back to the years of the buffalo and the wars—cannot be greatly modified or changed, but the men of middle age and the young men and women give promise that in a few years they will be able to hold their own in the struggle with their neighbors, and later generations will be fitted to measure wits with their neighbors and fellow citizens of the white race.

The last ten years present a sharp contrast in Indian administration and Indian development with the quarter century that preceded them, and offer good hope to those friends of the red race who for many years have striven to help and encourage its almost hopeless people.

Mr. Frederick Webb Hodge, the accomplished head of the Bureau of American Ethnology, has read over the pages of this book, and my warm thanks are due him for this generous kindness.

GEORGE BIRD GRINNELL.

SEPTEMBER, 1911.

THE INDIANS OF TO-DAY

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CHAPTER I

THE NORTH AMERICAN INDIANS

WHEN the white men first set foot in America, they found it inhabited by people who in the north were primitive, and whose development had been slow; for although man had inhabited the continent for many thousand years, his culture had progressed no further than that of the age of polished stone. Some tribes practiced agriculture, and all gathered the natural fruits of the earth, but they depended for food chiefly upon the abundant fish and game which swarmed in the rivers or on the uplands, and which yielded them an easy subsistence. The animals were trapped and snared, and killed with arrows tipped with points of stone and bone, for the Indians had no knowledge of metals as such. While many of the tribes occupied permanent villages, in which the dwellings were made of earth or stones or poles, yet since the conditions of their lives obliged them to make frequent extended journeys far from home, most of them used movable tents or lodges, consisting of a framework of slender poles covered with skin or bark or mats. The

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population of North America was sparse in these pre-Columbian days; and we may suppose that the people lived a contented life, usually unbroken by wars, and mainly devoted to gaining a subsistence.

From the beginning there has been speculation as to the origin of the Indian; but to this day no one has reached any definite conclusion respecting this. Some authorities declare that his original home must have been Asia, while others believe that he came from Europe; but of when he came or how, nothing is positively known. Of one thing, however, we are certain. The Indians constitute a well-differentiated race, of very great antiquity—as men view time. Throughout the different tribes the chief physical characters of these people are everywhere the same. These physical likenesses, together with the extraordinary diversity of language found among them, are very suggestive of the great length of time they have occupied America. To say nothing of languages which have become extinct without leaving any record, we know of fifty-five distinct linguistic stocks in North America, north of Mexico—groups of languages which appear to be as different from each other as the Semitic is from the Aryan or the Turanian. Within a single linguistic family we may have a number of tribes speaking different languages: as in the Algonquian family, the Ojibwa, Blackfeet, Cheyenne and Arapaho speak four different tongues,

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each uncomprehended by the others; just as four Europeans of the so-called Indo-Germanic family might speak English, Spanish, German and French. It must have taken a long time for these different linguistic stocks to become developed.

For a long time the settlement of the country by the whites made but little impression on the tribes that lived remote from the seaboard, and it is only since the completion of the Union Pacific Railroad that the power of the white man has been brought home to the tribes that wandered over the great plains and the mountains of the farther West. For more than one hundred years before that, the Indians of many tribes had possessed horses and metal knives and sheet-iron arrow-points, and the task of securing food had thus been made easier for them, but beyond this the coming of the white man had worked little change in their ways of life.

When the railroad entered his country, its whistle sounded the beginning of the end of the Indian's old life. This was not so much because the railroad brought the white man into actual contact with the Indian as because it at once opened a market for the hides and furs of the animals on which he subsisted, the buffalo, the elk, the deer and the antelope, and because, to supply the demand for the skins of these animals, white hunters proceeded to exterminate them, and thus deprived the Indian of his natural food. Within a few years the savage found that the prairie no longer yielded him a liv-

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ing, and that if he would escape starvation he must present himself at the agency to receive his ration of beef. This, then, was the beginning of the Indian problem as we know it to-day—a problem of civilization, of assimilation, wholly different from the old war problem, which was settled once and for all with the disappearance of the buffalo.

Up to that time, the Indians of the Western plains had followed the buffalo herds from place to place, in the earliest times capturing the game by means of surrounds, or by leading them into traps. After they obtained horses, they ran the buffalo, the rider forcing his steed close to the animal's side and driving the arrow into it with his powerful bow, or thrusting his lance deep into its vitals. The meat was dried in the sun, and served to tide over those periods when no game could be had.

Perhaps no event has ever happened to a people that worked a greater change in their methods of life than did the acquisition of horses for the Indians. Until these strange beasts came to them, all journeyings had been on foot, for their only draft animal was the dog, on which they used to pack light loads, and which dragged the primitive travois. Most of their possessions, however, they transported on their own backs, men, women and children alike carrying packs proportionate to their strength. But when the horse came, all this was changed. On a sudden, they had a beast of burden which would transport not only their possessions,

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but themselves, and which enabled them with slight effort to cover distances such as before they had not dreamed of. Here was at once a freedom which they had never known. If they had enemies, they could swiftly ride long distances to attack them, and as swiftly ride away. Thus the possession of horses stimulated the tribes to wars with their neighbors, and wrought a most important change in the character of the people.

In his old wild life the Indian was one of the most active of beings. He was forced to work hard to obtain his food from day to day; or if food was abundant, his ambition—a desire for the approval of his fellows—led him to go continually on the warpath. Thus he was lean, sinewy and tough, living a wholesome, natural existence, and always in the best of training. Those who reached maturity were literally the fittest of their race, for no weakling child survived the hardship and exposure of the primitive life. When the Indian was obliged to give over his wanderings and to become sedentary, a change took place in his physical condition. He ceased to be a worker, and sat about doing nothing. He no longer had any ambition, but brooded over the past. New conditions of life arose. He began to live in houses, and he and his children no longer subsisted on the flesh of the buffalo, but were obliged to accustom themselves to a diet which was largely vegetable. The changed conditions had a marked effect on his health. He became less able

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to resist disease, and contact with the whites brought to him new maladies a thousand times more fatal than those he had formerly known. In the transition stage between a life passed wholly in tents and one altogether in houses, and between a diet exclusively of fresh meat and one largely vegetable, the race suffered severely, and the death-rate became far heavier than it had been under ordinary conditions in the old time. But when the Indians had become thoroughly habituated to the new mode of life, the death-rate again became lower, so that now some tribes are slightly increasing in numbers.

Among the many Indian tribes cared for by the Government, there are different degrees of progress. Some are to-day as untaught as they were thirty years ago; others, who have had their well-being looked after and who have had more intelligent guidance, have made long strides toward self-support. Most of them are still wrestling with problems which they do not comprehend, and are perplexed and discouraged. What they need more than anything else is patient explanation of these new conditions from some one whom they trust and who they know sympathizes with them. As Indians are only grown-up children, they must be taught just as children are taught, as much as may be of the knowledge which the white man absorbs unconsciously from his early association and his reading. The civilization of the Indian has been slow, chiefly be-

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cause his mental attitude has not been understood by the men employed in the field service of the Indian Bureau. It has been slow very largely because we have not seen to it that the men chosen for this service were competent to teach the Indian how to live in our way and to convey to the savage man of Stone Age development the intelligence of civilized man.

To-day the Indian understands that to live he must work, and within the last ten years he has made long advances in many directions. On the other hand, there have been not a few failures, cases where tribes that a dozen years ago possessed some property have by bad handling or misfortune lost all that property. On the whole, however, conditions are very much better than they were a few years ago. The Indian Bureau, in charge of earnest, intelligent men, and reorganized to meet changed conditions, has succeeded in doing away with the old-time political Indian agent, who received his appointment as a reward for political work done in his local bailiwick. His place has been taken by the School Superintendent appointed under Civil Service rules, and so not removable except for cause. The School Superintendent is still practically the Indian agent, but under present conditions his tenure of office is secure and he has time enough to learn something about his work, and need not expect removal with the next change of administration.

There is probably not a tribe in the United States

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which might not become entirely self-supporting in ten years—under the direction of the right man. But it would be necessary that some tribes which to-day are absolutely without property should in some way be given a start. The Indian Department of Canada in many cases appropriates some thousands of dollars for use of agencies, charging this money to the Indian Agent, authorizing him to lend it to reliable men among his people for proper purposes, as the purchase of horses, wagons, tools, cattle and so on, and expecting the borrower to repay the loan either in labor or produce or money. Such a method, where the agent or superintendent has judgment and honesty, has proved very effective in helping forward a tribe. Something of this sort is now being done with some of our western tribes.

Usually no prejudice exists against the individual Indian when he is brought into contact with white people, but against a body of them—as a tribe located on a reservation—there has usually been a very strong antagonism among the adjacent population. As a rule, this prejudice is not felt by such western people as have had dealings with the Indians, and so know them, but only by those who, though their neighbors, have never been brought in direct contact with them. I believe that this prejudice is less strong than it was a few years ago, and that ultimately it will cease to exist. Thus, in the future—provided intelligent effort shall be expended in teaching the Indians how to think like

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white men, how to work, and to work to the best advantage—they may become a self-supporting and self-respecting part of our population.

The history of the intercourse between the white race and the red, if studied, will lead the thoughtful American to feel that some consideration is due from us to them. If we can divest ourselves of prejudice—a hard thing to do—we must acknowledge that the Indians ought to be treated honestly, and therefore justly, as they have never yet been treated. Our prejudice against the race is merely that of an enemy. In fighting, in massacres and surprises, in the treatment of the dead who have fallen in battle, we who are civilized have little to boast of over those who are savages. The stories of the Chivington fight, of the Dull Knife outbreak at Fort Robinson, and of the Baker affair in Montana, where of the one hundred and seventy-six unoffending Piegan Indians killed in the surprised smallpox-stricken camp only eighteen were fighting-men and the rest old men, women and little children, show that there are two sides to the history of Indian warfare.

We may say that all the ill treatment of Indians could not have been avoided; that savagery must yield to civilization; that the fittest will survive and the weakest go to the wall. If all this be true, it is also true that this nation is old enough to lay aside the prejudices of its childhood and to treat the Indian intelligently, which only means fairly. With

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a few years of such treatment, a moderate investment to enable the poorest of the tribes to make a step toward gaining a livelihood would soon be repaid in the reduction of appropriations for Indian support.

CHAPTER II

INDIAN CHARACTER

THE Indian has the mind of a child in the body of an adult. The struggle for existence weeded out the weak and the sickly, the slow and the stupid, and created a race physically perfect, and mentally fitted to cope with the conditions which they were forced to meet, so long as they were left to themselves. When, however, they encountered the white race, equipped with the mental training and accumulated wisdom of some thousands of years, they were compelled to face a new set of conditions. The balance of nature, which had been well enough maintained so long as nature ruled, was rudely disturbed when civilized man appeared on the scene. His improved tools and implements gave him an enormous advantage over the Indian, but this advantage counted for little in comparison with the mental superiority of the civilized man over the savage.

People who have no knowledge of Indians imagine them to be merely ignorant people, like uneducated individuals of the white race, and compare them to the poorest of the Italian, Polish and Russian immigrants to this country. They suppose that if

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the Indian were willing to take a spade and shovel dirt, and to send his children to school, the whole great problem of his progress would be solved at once and the race would become a self-supporting part of the population of the United States, able to hold its own in the competition which is becoming more and more a feature of American life.

This is not the case. The Indian is not like the white man of any class or condition; because his mind does not work like the mind of the adult white man. The difference which exists in mental attitude does not imply that the Indian is intellectually feeble, for when the young Indian is separated from his tribe and is brought up in association with white people, and so has an opportunity to have his mind trained to civilized modes of thinking and to imbibe civilized ideas, he is found to be not less intelligent than the average white. The difference in mind means merely that the Indian, like every other human being, receives his knowledge and his mental training from his surroundings. The boy, who is brought up in the camp and associates constantly with his own race, sets up for his standard of wisdom and learning the old and wise men of the tribe who obtained their position of precedence in the old days of war and hunting and who, of course, were born and reared in savagery. His ideas thus take their tone from the old people whom he is taught should be his examples, and will not be very different from theirs. He will think as they think, and



TOUCH THE CLOUD
Cheyenne

INDIAN CHARACTER

employ the same reasoning processes that they do. There will be some slight advance in thought brought about by the rapid changes of modern times, which must of necessity have some effect on those who observe them, but as many of these changes are not at all comprehended by the Indians, the advance will be slow.

I have said that the Indian's mind is that of a child, and by this I mean that it is a mind in many respects unused, and absolutely without training as regards all matters which have to do with civilized life. The Indian is a close observer, and in respect to things with which he is familiar—which are within the range of his common experience—he draws conclusions that are entirely just—so accurate in fact as to astonish the white man, who is here on unknown ground. But in matters which are not connected with the ordinary happenings of his daily life he is wholly unable to reason, because he has no knowledge on which reasoning may be based.

Bearing in mind that the Indian in the last days of his free wandering was undeveloped and not greatly changed from the grown-up child of primitive times, let us consider what were some of his characteristics.

As his very existence depended on his procuring food, he was industrious in seeking and securing it. As wealth was to be gained and fame acquired by going on the warpath, he worked hard on his journeys to war, not only undergoing the severest

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fatigues, but exposing himself to death at the hands of his enemies. The woman's work was never done; household cares, preparing clothing for the family and the labor of frequent movings kept her busy most of the time.

In his own tribe and among his own people, he was honest, adhering closely to the truth in conversation. About matters concerning which he had no positive knowledge, he was always careful to qualify his statements, so that it never might be said of him that his talk was not straight, or that he had two tongues. Theft was unknown in an Indian camp. There was nothing to steal, and if there had been, there was no desire on the part of anyone to take it. This was a temptation to which in his own home he was never exposed. If anyone found a piece of property which appeared to have no owner, the finder communicated his discovery to the camp crier, who shouted the news through the camp, so that the owner of the lost article might know where to go to recover it.

Thus there were no dishonest people in an Indian camp. On the other hand, there was never any doubt in the Indian's mind as to the propriety of taking property from an enemy, and every stranger—that is to say, everyone not a member of the tribe or not a distinct ally—was a potential enemy. One of the most praiseworthy things that an Indian could do was to capture from the foe possessions which they valued. These were genuinely

INDIAN CHARACTER

the spoils of war. Even when war was not in active operation—as, for example, during a pretended peace—it was equally creditable to spoil the enemy, provided it could be done without detection and risk.

The tribal life pointed in the direction of community of property in the wild creatures or the fruits of the earth, on which they subsisted and which were to be had for the taking. Such common ownership, while perhaps seldom expressed, was tacitly acknowledged with regard to food.

This in some degree explains the universal hospitality in an Indian camp. Those who killed food did so not merely to supply their own wants, but that the general public might eat. In certain tribes, those who did the actual killing might have some special advantage, as the possession of the skin or choice parts of the meat, but—except in times of great scarcity—food was always to be had from a successful hunting party for the asking. So among the tribes of the plains, if buffalo were driven into the slaughter pen, all were at liberty to enter and supply their wants. Among the tribes of the Northwest Coast, if a whale was killed, or found cast up on the beach, it did not belong to those only who had killed or found it, but all members of the tribe were free to help themselves to what they needed. No matter how great the scarcity of food might be, so long as there was any remaining in the lodge, the visitor received his share without grudging. It might often be the case that fathers and mothers

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would deprive themselves of food that their little ones might eat, but if this was done it was a voluntary act on their part, and did not lessen the supply to others in the lodge.

Another characteristic was fidelity to friends. The intimacies which so frequently existed between two boys or two girls, perhaps first formed when they were very small children, were likely to last through middle life and even to old age, and were not interrupted except for some good reason, as the incidents of marriage, the division of the village or some other unavoidable cause. In case of need, such friends would literally give their lives for one another.

The common belief that the Indian is stoical, stolid or sullen is altogether erroneous. They are really a merry people, good-natured and jocular, usually ready to laugh at an amusing incident or a joke, with a simple mirth that reminds one of children.

The respect shown for one another in their assemblages is a noteworthy characteristic. Such consideration for the rights of others is a natural and necessary outgrowth of the development of any community. This development not only taught the Indian consideration for his fellows, but also self-control in his dealings with them, so that in the camp quarrels were extremely rare.

When, however, quarrels did occur, the parties to them were likely to be difficult to control, for each

INDIAN CHARACTER

would be as unreasonable as a child, seeing only from his own point of view, and acknowledging no justification on the part of the other. Such quarrels, however, were usually one-sided, and sometimes resulted in a revenge which took the form of the destruction of property, or very rarely in murder. Murder was usually followed by either the death of the murderer, or his flight; or at least by a total loss of influence, and social ostracism. I have known of more than one case where a chief or principal man had killed a member of his tribe, sometimes being obliged to do it in order to protect his own life, or that of others; but in almost all instances the man who thus had taken the life of one of his tribesmen has sunk from a position of influence to a point where he was avoided by all the members of the tribe.

The Indian, who went to war merely for the general purpose of accumulating property or acquiring glory, wished to inflict on his enemy as much harm as possible, without exposing himself to any special danger. Yet the wish to do injury to an enemy was general rather than specific, and in a particular case the warrior's heart was sometimes open to pity, so that a victim might be spared instead of being killed, or a captive enemy be furnished with a horse, provisions and arms, and set free to return in safety to his tribe. On the other hand, if some special injury had been done to a family; a village, or a tribe—if some one had been killed or made captive—the

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friends and relatives of the victim would do anything to satisfy their longing for revenge on the offending tribe. If one of that tribe should be killed, they might cut his body apart, and hanging the pieces on poles, dance about them in triumph for weeks or months. If one of the enemy were taken alive, he might be subjected to most cruel tortures.

Occasionally men made regular business of going to war, not for the purpose of injuring the enemy, but merely to accumulate greater possessions, just as with us in former times privateering was engaged in for the actual profit to be derived from preying on the commerce of the enemy. Parties on such expeditions sometimes took especial pains to escape encounters with the enemy, and looked upon fighting as a risk and trouble that was to be avoided if possible.

Big Foot, a Northern Cheyenne not long dead, was in his day a famous warrior, and made a constant practice of going on the warpath to capture horses, but though of undoubted bravery, he would never fight the enemy if he could avoid it. An incident which exemplifies this is still told of him in the tribe with much amusement. On one occasion a war party which he was with charged a number of the enemy, who fled. Big Foot, who was on a horse of great swiftness, observed that one of the enemy was riding a beautiful horse which also seemed especially fast, and he was seized with a great longing to possess it. After a long chase he



LITTLE BIRD
Arapaho

INDIAN CHARACTER

overtook the fugitive, but instead of trying to kill him, or knock him out of the saddle, he threw his rope over his enemy's head, dragged him from his seat, and then letting the man go, simply took the horse.

The Indian was brave, but fought in his own way. In his war journeys he was subtle and crafty as the wolf or the panther, and for success depended chiefly on discovering the presence of the enemy, and making the attack before the enemy knew he was near. He modeled his warfare after the plan of the other wild creatures among which he lived; as the panther creeps up within springing distance of the unsuspecting deer, so the Indian crawled through the grass, or the thicket, or the ravine, until within striking distance of his unwitting enemy; and then making himself as terrible as possible by yells and whoops, he fell upon the victim before he could prepare any defense.

The Indian of old times would have regarded as a lunatic the warrior who under the ordinary conditions of the warpath should permit his enemy to become aware of his presence and should challenge him to combat on equal terms. It is true that such duels sometimes took place, but they were only between great warriors, and were usually in the presence of two contending parties, by whom it had been agreed that the fate of the battle should rest on a single champion. Under another set of circumstances the warrior who for any reason no longer

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cared to live, and wished to die a glorious death, sometimes set out on the warpath with the avowed purpose of being killed. In such a case he would take none of the usual precautions of war, but exposing himself without any attempt at defense, would ride to death, endeavoring to show his bravery and, before death came, to inflict as much injury as possible on the enemy.

An example of conduct prompted by this feeling is shown in the Pawnee story of Lone Chief,¹ and also in the experience of the young Cheyenne warrior Sun's Road, as he told it to me years ago. He said:

"It was long ago, when I was still unmarried, that I had had for a long time a sore knee, badly swollen and painful. It had hurt and troubled me for more than two years, and I thought that it would kill me. I said to my father, 'Now pretty soon, I am going to die. When I die, do not put me in the ground and cover me with earth. I want you to put me in a lodge on a bed and leave me there.'

"My father said, 'My son, you must not die in that way. That will not be good. Instead, I will fit you out properly, and you shall go to war, and give your body to the enemy. Ride right in and count the first *coup*, and let them kill you. Then you will die bravely and well.'

"Not long after this a war party was gotten up

¹ Pawnee Hero Stories and Folk Tales, p. 51.

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by Big Foot to go against the Omahas, and I joined it. My father gave me his best horse; it was the fastest one in the party. I was finely dressed and nicely painted, and my hair was combed and smoothly braided so that I might look well and die bravely.

"When we got down toward the country of the Omahas, our scout one day returned very soon, and told us that he had found the enemy close by. Just beyond a nearby hill they were butchering, where they had made a surround and killed buffalo. All our party started for the Omahas, but when we came in sight of the place where they had been, we could see no one. They had finished cutting up their meat and had gone. As we sat there considering what we should do, one of the party looked off down a little creek, and saw two men standing by their horses fixing their loads of meat.

"We charged them. The two Omahas jumped on their horses, left their meat and ran. I had the fastest horse of all the Cheyennes, and was ahead of all the rest. I was intending to do as my father had told me. As I rode, I saw that one of the Omahas had a flint-lock gun, and the other a bow and arrows, and as I was coming up with them, I saw the one who had the gun raise the pan cover and pour in some powder to make a sure fire. Then he began to sing, and made signs to me to come on. I had no gun, only a bow and arrows and a quirt.

"The two Omahas rode side by side and pretty

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close together, and I thought that I would ride in between them, count *coup* on the one that had the gun, and give them both a chance to kill me. I did not wish to live. All the time I was catching up to them, and soon I ran right in between them, and raised the whip stock to hit the one who had the gun. Just as I was about to do this the Omaha twisted around on his horse, and thrust the muzzle of the gun so close to me that it touched my war shirt, and pulled the trigger. The gun snapped, and did not go off; and as it snapped, I brought my whip handle down on his head, and almost knocked him off his horse, but he caught the mane and recovered. The other man, on my left, shot with his bow over his right shoulder, and the arrow went close to my ear; I could hear it. Then I rode on by them, and the rest of the party came up and killed them both.

“At the Omaha camp they heard the shooting when these two were killed, and many of the Omahas came out, and we had a big fight. We killed one more Omaha. Then we went home.

“When we got home to the main village, and what we had done had been told, my father was glad. He was so glad that he gave away all the horses he owned. He said to me, ‘My son, you have been to war and given your body to the enemy, and you have lived. Now, my son, you will live to be an old man. You will never be killed.’ Then my father went out, and walked about through the village

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and prayed, calling out and saying, to He amma-wihio :¹

“ ‘ I gave you my son, but you took pity on me and sent him back to me alive to live on the earth, and now he shall live a long life.’ ”

“ Then he shouted out and called different people to him, and gave away his horses, one after another, giving one to each person, and telling each one the story of what I had done.”

The Indian, being a natural soldier, quickly learned, during his wars with the white troops, that there was sometimes much advantage in fighting in the white man's way, and when this lesson had been learned, he practiced it with such good effect as to impress upon the white enemy whom he met in battle, a wholesome respect for his courage.

¹ He amma-wihio, the principal god of the Cheyennes; probably, intelligence on high.

CHAPTER III

BELIEFS AND STORIES

It is not easy for a white man, unless he has had some special training, to place himself on a level with the Indian, and learn how he thinks. Yet this must be done before we can understand him. To fully comprehend him, the investigator must cast aside all that he has been taught, and all that he has absorbed since childhood, must cease to be artificial and become natural, must move his point of view from that of civilization back to that of barbarism. He must become for a time a savage, and live with savages in their smoke-blackened lodges. Such a life is interesting, and much of it is picturesque. If one takes part with them in their daily lives, sitting with them about the fire, eating and smoking with them, listening to the solemn prayers which they offer when they light the pipe, and joining with eye, ear and voice in the conversation that passes between those who form the circle, he will gain an insight into a life and a method of thought that he did not suppose existed.

The Indians' dark faces, shaded by heavy masses of hair, are for the most part grave and impassive,

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yet keenly attentive and intelligent, and light up with enjoyment at a telling hit, or bit of humor. They will laugh and clap their hands once together, with keen appreciation of the good thing that has been said. A man who is making a speech or telling a story uses simple and direct words. His phrases are terse and epigrammatic, but he adds to and rounds out the spoken word by a marvelous wealth of gesture speech. The natural signs which he employs are those which all the world comprehends, and the listener, even though unacquainted with the language that is spoken, understands much of what is being said.

As the Indians have no written records, their history depends almost altogether on oral tradition. Until within a few years, these oral records were carefully preserved. In each tribe there were old men who were historians, and who made it their business to carefully instruct certain selected young men or children in the traditions of the tribe, just as their own grandfathers had taught them. The young people would gather in the lodges, and the old men would repeat the tales, telling them over and over again, until the hearers had committed them to memory. In this way the sacred stories, the elaborate religious ritual, and all the tribal history which is now extant, have been handed down.

Among Indians who are more or less under civilized influences the ancient myths and traditions are passing out of remembrance, but in the old wild days

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the handing down of the stories from one generation to another was regarded as a sacred duty by the old men who were most learned in this ancient lore. They felt a pride in their knowledge of this history, and a great desire to transmit it in the precise form in which they had received it. Very often portions of the history, like many of the sacred stories, were kept in certain families for generations. It was to his own children or grandchildren that the man who was the best authority on certain matters most often talked of them, and if among these descendants he found one who manifested a special interest in the stories, or showed marked capacity for remembering them, he redoubled his efforts to perfect this particular child in this learning. Often to such a one he would present certain old stories as gifts, and these, thereafter, might not be related by another. Even to-day, old men will often tell how earnestly their elders strove to impress on them, when they were little lads, the importance of holding fast this history just as they had received it.

It is not an easy matter to learn from an Indian his religious beliefs. Very few white men care to discuss with strangers the things that they hold most sacred, and the Indian is still more reticent. He suspects the inquirer of a wish to make fun of him, and since he is as shy and as easily embarrassed as a child, he takes refuge in silence, or in most laconic speech. It is different, however, when he is in his own home, and among his own people, or when he



WHITE BUFFALO
Arapaho

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talks with a person who has won his confidence. Then, he is childlike again, but it is in his frankness and openheartedness. He will go into all the details of the story, and discuss all the doubtful points, repeat the variants, and express his inability to comprehend the marvels. Sometimes, if he has been much under white influence, and so is a bit of a skeptic, he will ask you, confidentially, whether you believe that such a thing could have taken place. If you are wise, you will not express your doubts. It is much better to quote to him some Bible miracle, and assure him that the white people believe that.

A stranger who asks an Indian to tell him the story of the Creation, will probably be told that the Indians know nothing about it; but if a friend asks the same question, the Indian will say to him, "We do not know how it was in the beginning, but we have heard. This is what the old men have told us; they received it from their grandfathers, who had it from theirs; so the story has been handed down, but we do not know that it is true." While in the tribe such traditions may be received as facts, they are usually not told to the whites as such; it is explained that this is the story, but that the speaker has no actual knowledge of the matter.

Many of the tribes are apparently without definite tradition of a Creation, while others have detailed accounts of it. The priests, doctors, or mystery men are usually the repositories of such stories, and it is to them that we must go to hear the tales in their

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fullest form, and only in this form have they any real value. The worth of an abstract of a story will vary with the individual who makes the abstract, and from such a skeleton the most important part may often be missing. Even though it involve much added labor and time, and the setting down of many trivial details and wearisome repetitions, it is much better to take down the Indian stories word for word, as they are uttered, so that the whole material may be considered and studied before any part be rejected.

The Indian is familiar with many of nature's workings, but is ignorant of their causes. The results of these causes he sees, but he knows not how they act, nor why. To him they are mysteries, some of which are terrifying. The dangers which they threaten can be averted by no act of his. Some higher power must turn aside the thunderbolt, must ward off the invisible arrow that causes disease, must prevent the attacks of the under-water animals if one crosses the lake, must drive away the ghosts. Therefore he is intensely religious, and prays continually for help from the higher powers, who, in his belief, rule nature.

It may readily be imagined that a mental attitude such as this is a fertile soil for the growth of folklore, and that the attempts to explain the ordinary phenomena of nature give rise to a great number of myths. The folk stories of the Indians have to do with the natural objects among which they live, with

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the heavenly bodies, the mountains, rivers and trees, the animals, birds and people. They deal also with a great variety of other subjects; with history, mythology, the Creation, the development of man, his emotions, his yearnings after the unknown, his fears of the supernatural. This lore explains too the origin of long-established customs, tells how certain cherished religious articles came into the keeping of the tribe; or again, it may deal with matters intended only for entertainment and amusement.

While all this lore treats of the past, and usually of the distant past, it must not be imagined that it no longer finds credence with the Indians in their new condition. On the contrary, by the older Indians it is believed as firmly as ever. The younger ones, however, take less interest in the stories, and there is far less opportunity of instructing them in the tales now than in the old days of the free wanderings. Although in some tribes the ancient ritual and the stories are still fairly well preserved, nevertheless as each old man passes away some little bit of history or tradition, some detail of a story, known perhaps only to him, is lost forever. And when we think that the tales these old men can relate constitute the only history of the tribes we can ever obtain, it is greatly to be regretted that more of them cannot be collected and preserved.

The Sun is personified, and is regarded as a man, who, each day, starts on his journey from the eastern horizon, and traveling across the sky to the west,

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there enters his lodge to pass the night. Very early in the morning he starts out again and passes around the southern edge of the flat earth, to appear again at sunrise in the east.

In many tribes the Sun is the principal god; the creator and the ruler of the world. His home is far in the west, beyond the big water, in a pleasant country. There is his lodge, big and fine, handsomely painted with figures of strange medicine animals, and from the tripods which stand behind it hang wonderful weapons and mysterious medicine bundles. Here, too, dwells the Moon, the Sun's wife, the old woman; and here, according to the Blackfoot, lives also the Morning Star, who is the son of the Sun and the Moon. In the summer the Sun is strong like a man in his prime, but as autumn draws on he grows older, and in winter he is weak and his power is still less, but in spring he becomes once more young and strong for his work through the summer.

As has been said, the Moon is often the Sun's wife, and the mother of the Morning Star. She seems to represent the female principle, and in some of the old Pawnee songs she is called mother, just as the Sun is called father, although in historic times the Pawnees have never worshiped the Sun.

An ancient Blackfoot legend about the Sun and the Moon is told on another page.

The Morning Star, child of the Sun and Moon, is the only one left to them of many sons. All the

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others have been killed. Among the Pawnees and some other tribes, the Evening Star is the protector of fields and planting, and in ancient times a captive, carefully fattened in anticipation of the event, was sacrificed to the Star and afterwards cut into small pieces and the flesh scattered over the fields. Many tribes regard certain bright stars as men, who start out from their heavenly lodges at sunset and make nightly journeys across the sky. Sometimes such stars have taken women from among the tribes to be their wives, and there are many tales narrating the attempts of such women to rejoin their people on earth, and giving the adventures of the children born of such unions.

The earth is flat and circular, the Indian would tell you, and from the edges its surface runs vertically downward. The Earth is the mother, the fruitful one, on whom we depend for food, drink and a place to live. It produces the corn, the roots and the berries on which we subsist; from it grows the grass which the buffalo eats; so that without the earth we could have no food. The ground furnishes a course for the water. Without water we could not live. We cut our lodge poles from trees growing out of the ground. So it is that the earth is sacred. The Great Power put the earth here, and later must have put us on it. Without the earth nothing could live. There could be no animals, nor any vegetables. So when we pray to the earth, we ask it to make everything grow that we eat, so that

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we may live; to make the water to flow, that we may have something to drink; to keep the ground firm, so that we may live and walk on it, and to make those plants and herbs to grow, that we use when we are sick, to make ourselves well.

The thunder, the lightning, and the rain storm are all classed together in the Indian's mind, and of all the powers of nature none is more terrible to him than the Thunder, which he calls "that dreadful one," the only one we fear, our only danger. The thunder strikes without warning. His bolt shatters the lofty crag, blasts the tallest pine, and fells the strongest animal, a moment before active and full of life. From him it is impossible to run away. He strikes, and there we lie. Usually the Thunder is described as a great bird, which flies through the air with his eyes shut, but when he opens them, the lightning flashes forth. The roar of the thunder is caused, some believe, by the wings of the Thunder Bird, while others think that it is his voice. The Thunder is worshiped with elaborate ceremonial, partly to propitiate him, because he is so dangerous, but also because he brings the rain and makes the berries large and sweet. In the autumn, the Thunder goes south with the birds, but he returns in spring, and is welcomed, because with his coming come the growing grass and the blossoming flowers. There is a bitter enmity between the Thunder Bird and some of the under-water monsters.

The winter is caused by Cold Maker, whom some

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tribes call the Winter Man. He is white as snow, and comes riding a white horse in the midst of the snow-storm. He comes from a place far to the north, where there are always clouds, through which the sun can never shine to heat anything. It is from there that Cold Maker sets out to bring the winter. Often he advances in a white cloud, and, as it moves along, he says to the Sun, "I am coming, I am coming; go back now, for I wish to make it cold over all the land." As he goes on he spreads the cold all over a wide stretch of country, and it is cold everywhere. In the spring the sun begins to get higher and higher. As it gets higher, it says to Ho-im'-a-ha, "Go back now to where you came from. I want to heat the earth again, and to make the grass and all things grow." Then the cold goes back. So it is that each one has his power. At one time the Winter Man overpowers, and again the Sun gains the mastery. Thus they drive each other back and forth.

In a Cheyenne story, the hero, Bow-fast-to-his-body, who has destroyed many evil animals and powers that were troubling the people, comes in contact also with the Winter Man. Bow-fast-to-his-body went to the Winter Man's lodge, and when he came to it he spoke and said: "I have come to visit the people and have a talk with them." He lifted the door and went in, and when the Winter Man saw him he said: "Ah! I have heard of you already." Then he caused a great storm in the lodge,

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and called out: "Help me, my children, help me!" for he was afraid. It grew very cold and the snow fell so thickly that they could not see across the lodge. The young man was carrying a fan made from an eagle's wing, and he began to fan himself as if he were in a sweat-house, and as he fanned himself the snow ceased falling, and that which was on the floor of the lodge quickly melted. The Winter Man cried out: "Run, my children, run. He is stronger than we are. He has the greater power." They all ran, but Bow-fast-to-his-body, catching up a club, ran after them and killed them as they fled, all except one little one, that crept into a crevice of a rock and escaped. Afterwards when the people used to go and look into this crevice in the morning, they would find frost there. They used to bring hot water and pour it into the crevice, trying to scald this child to death, but every morning the frost was there. They say that if this one had been killed there would have been no more winter.

The wind cannot be seen. Often the principal god uses it as his messenger, sending it to carry his words to people, or sometimes to transport people to him. Among the Blackfeet, the wind is caused by a great animal that lives in the mountains, and as it moves its ears backward and forward, makes the wind blow in furious gusts.

The depths of the water shelter a horde of mysterious inhabitants. Some of them have the form of people, though quite different from those who live



LITTLE CHIEF
Arapaho

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on the prairie. Others are animals similar in appearance to those living on the land, while others still are monsters. Many are malignant, lying in wait for anyone who may venture on the water, and seizing and dragging him down. These under-water monsters delight to come to the surface to bask in the sunshine, but there is a bitter feud between all of them and the Thunder Bird, and as they come toward the top they move very slowly, and look all about them for any sign of the Thunder Bird near. If there should be only a single little cloud in the sky, they will not venture to show themselves at the surface. If the Thunder Bird sees one of them, he swoops down and grasps it in his claws and carries it away. There are people who have seen the Thunder Bird carrying away an under-water monster, and the Dakotas believe that the land-slips so often seen in the bluffs along the Missouri River show where the Thunder Bird has darted down to seize one of these under-water monsters which was leaving the water to creep into the earth and do it harm.

Some tribes believe that under the springs which flow out from beneath bluffs and banks lie beings which must be propitiated; therefore, they bring presents and leave them by the springs. If any one should carelessly jump across a stream flowing from such a spring near its head, he may have shot into him a mysterious arrow which will cause disease.

As in all countries and among all people, ghosts are greatly feared. These are the spirits of the dead,

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and it is not very unusual for them to return to the places where they have lived. There are many stories telling of the return to life of persons who have died. A very interesting Blackfoot story is singularly like the classical myth of Orpheus and Eurydice. There is always a danger that the people, who have returned to life, will disappear again, if their instructions are not obeyed, as in the story of the Ghost Wife.

THE GHOST WIFE ¹

One time there were living together a man and his wife. They had a young child. The woman died. The man was very sad, and mourned for his wife.

One night he took the child in his arms, and went out from the village to the place where his wife was buried, and stood over the grave, and mourned for his wife. The little child was very helpless, and cried all the time. The man's heart was sick with grief and loneliness. Late in the night he fell asleep, fainting and worn out with sorrow. After a while he awoke, and when he looked up, there was a form standing by him. The form standing there was the form of the one who had died. She spoke to her husband, and said, "You are very unhappy here. There is a place to go where we would not be unhappy. Where I have been nothing bad happens to

¹ Pawnee Hero Stories and Folk Tales, p. 129.

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one. Here, you never know what evil will come to you. You and the child had better come to me."

The man did not want to die. He said to her, "No, it will be better if you can come back to us. We love you. If you were with us, we should be unhappy no longer."

For a long time they discussed this, to decide which one should go to the other. At length the man by his persuasions overcame her, and the woman agreed to come back. She said to the man, "If I am to come back, you must do exactly as I tell you for four nights. For four days the curtain must remain let down before my sleeping place; it must not be raised; no one must look behind it."

The man did as he had been told, and after four days had passed, the curtain was lifted, and the woman came out from behind it. Then they all saw her, first her relations, and afterward the whole tribe. Her husband and her child were very glad, and they lived happily together.

A long time after this, the man took another wife. The first wife was always pleasant and good-natured, but the new one was sharp-tempered, and after some time she grew jealous of the first woman, and quarreled with her. At length one day the last married became angry with the other, and called her bad names, and finally said to her, "You ought not to be here. You are nothing but a ghost, anyway."

That night when the man went to bed, he lay down, as was his custom, by the side of his first

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wife. During the night he awoke, and found that his wife had disappeared. She was seen no more. The next night after this happened, the man and the child both died in sleep. The wife had called them to her. They had gone to that place where there is a living.

The Plains Indian shares his home with the animals and the birds, whose kinship he acknowledges. He recognizes that of all living things there is a common origin, that all are made by the same Creator; so he calls the animals his relations—sometimes his younger brothers. He knows that in certain respects they are his inferiors, for he can overcome them; but he sees also that they possess senses or instincts that are keener and more to be relied on than his own, and thus believes that they receive from a higher power help which is denied to him. Many of them typify qualities which he desires to possess, such as bravery, craft, endurance, or some physical attribute. Therefore, when he is in difficulties, or when danger threatens, he prays to the animals to help him, either directly by their own intervention, or by intercession with the ruler of the universe. Thus these animals often have a sacred character. In every tribe tales and traditions have grown up, which have for their central motive the powers exercised by certain animals and birds.

There is a wide difference in the way in which the various animals are regarded by the different

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tribes of the prairie, but obviously the better known a species is—whether by reason of its strength, its numbers or its importance as food—the greater the likelihood of its taking on a special character. The buffalo, bear, wolf, coyote, beaver, raven, eagle, hawk, owl, swan and spider are held in reverence by all the tribes. To the badger, wolverene, kit fox, magpie and others is given a less extended regard.

As is natural, the buffalo was one of the most important and sacred of all the animals, to those tribes which subsisted chiefly on its flesh. The Blackfeet called it Ni-ái, which means, my shelter, my protection, while all the plains tribes prayed to it. Often to-day, set up before the sweat lodges of the Cheyennes, may be seen the white and weathered skull of a buffalo bull, and after the people have taken their sweat and come out from the lodge, they light the pipe and offer it to the bull's head, and as they used to in the olden time, ask it to rise from the ground, put flesh upon its bones, and run off over the prairie, so that they may have its flesh to eat and its skin to use as covering for the lodges. There are many stories about young women having been carried away by buffalo, and about that ancient time before the people obtained bows and arrows, when the buffalo used to eat the people.

As the largest and most dangerous of the carnivorous mammals, the bear was venerated, yet not so much for its strength as for its wisdom. It was believed to be invulnerable, to have the power of stop-

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ping the bullets or arrows shot against it, or to be able to take care of itself if wounded. It might render invulnerable those whom it wished to help, and might even restore to life persons toward whom it felt an especial friendliness. This reverence for the bear is common to all the North American tribes, but nowhere is it described with greater detail than among the Pawnees, by whom the following story is told concerning it:

THE BEAR MAN ¹

There was once a young boy, who, when he was playing with his fellows, used often to imitate the ways of a bear, and to pretend that he was one. The boys did not know much about bears. They only knew that there were such animals.

Now, it had happened that before this boy was born his mother had been left alone at home, for his father had gone on the warpath toward the enemy, and this was about five or six months before the babe would be born. As the man was going on the warpath, he came upon a little bear cub, very small, whose mother had gone away; and he caught it. He did not want to kill it because it was so young and helpless. It seemed to him like a little child. It looked up to him, and cried after him, because it knew no better; and he hated to kill it or to leave it there. After he had thought about this for a while,

¹ Pawnee Hero Stories and Folk Tales. p. 121

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he put a string around its neck and tied some medicine smoking stuff, Indian tobacco, to it, and said, "Pi-raú, child, you are a Nahúrac;¹ Tiráwa made you, and takes care of you. He will look after you, but I put these things about your neck to show that I have good feelings toward you. I hope that when my child is born, the Nahúrac will take care of him and see that he grows up a good man, and I hope that Tiráwa will take care of you and of mine." He looked at the little bear for quite a long time, and talked to it, and then he went on his way.

When he returned to the village from his war-path, he told his wife about the little bear, and how he had looked at it and talked to it.

When his child was born it had all the ways of a bear. So it is among the Pawnees. A woman, before her child is born, must not look hard at any animal, for the child may be like it. There was a woman in the Kit-ke-hahk-i band, who caught a rabbit, and because it was gentle and soft, she took it up in her hands and held it before her face and petted it, and when her child was born it had a split nose like a rabbit.

This boy, who was like a bear, as he grew up had still more the ways of a bear. Often he would go off by himself, and try to pray to the bear, because he felt like a bear. He used to say, in a joking way, to the other young men that he could make himself a bear.

¹ Nahúrac, animal. Tiráwa, the Great Spirit.

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After he had come to be a man, he started out once on the warpath with a party of about thirty-five others. He was the leader of the party. They went away up on the Running Water, and before they had come to any village, they were discovered by Sioux. The enemy pursued them, and surrounded them, and fought with them. The Pawnees were overpowered, their enemies were so many, and all were killed.

The country where this took place is rocky, and much cedar grows there. Many bears live there. The battle was fought in the morning; and the Pawnees were all killed in a hollow. Right after the fight, in the afternoon, two bears came traveling along by this place. When they came to the spot where the Pawnees had been killed, they found one of the bodies, and the she bear recognized it as that of the boy who was like a bear. She called to the he bear, and said, "Here is the man that was very good to us. He often sacrificed smokes to us, and every time he ate he used always to take a piece of food and give it to us, saying, 'Here is something for you to eat. Eat this.' Here is the one that always imitated us, and sung about us, and talked about us. Can you do anything for him?" The he bear said, "I fear I cannot do it. I have not the power, but I will try. I can do anything if the sun is shining. I seem to have more power when the sun is shining on me." That day it was cloudy and cold and snowing. Every now and then the clouds



YELLOW MAGPIE
Arapaho

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would pass, and the sun would come out for a little while, and then the clouds would cover it again.

The man was all cut up, pretty nearly hacked in small pieces, for he was the bravest of all. The two bears gathered up the pieces of the man, and put them together, and then the he bear lay down and took the man on his breast, and the she bear lay on top of the body to warm it. They worked over it with their medicine, and every now and then the he bear would cry out, and say, "A-ti-us, Father, help me. I wish the sun was shining." After a while the dead body grew warm, and then began to breathe a little. It was still all cut up, but it began to have life. Pretty soon the man began to move, and to come to life, and then he became conscious and had life.

When he came to himself and opened his eyes he was in the presence of two bears. The he bear spoke to him, and said, "It is not through me that you are living. It was the she bear who asked for help for you, and had you brought back to life. Now, you are not yet whole and well. You must come away with us, and live with us for a time, until all your wounds are healed." The bears took him away with them. But the man was very weak, and every now and then, as they were going along, he would faint and fall down; but still they would help him up and support him; and they took him along with them, until they came to a cave in the rocks among the cedars, which was their home. When he

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entered the cave, he found their young ones that they had left behind when they started out.

The man was all cut up and gashed. He had also been scalped, and had no hair on his head. He lived with the bears until he was quite healed of his wounds, and also had come to understand all their ways. The two old bears taught him everything that they knew. The he bear said to him, "None of all the beings and animals that roam over the country are as great and as wise as the bears. No animal is equal to us. When we get hungry, we go out and kill something and eat it. I did not make the wisdom that I have. I am an animal, and I look to one above. He made me, and he made me to be great. I am made to live here and to be great, but still there will be an end to my days, just as with all of us that Tiráwa has created upon this earth. I am going to make you a great man; but you must not deceive yourself. You must not think that I am great, or can do great things of myself. You must always look up above for the giver of all power. You shall be great in war and great in wealth.

"Now you are well, and I shall take you back to your home, and after this I want you to imitate us. This shall be a part of your greatness. I shall look after you. I shall give to you a part of myself. If I am killed, you shall be killed. If I grow old, you shall be old.

"I want you to look at one of the trees that Tiráwa made in this earth, and place your depend-

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ence on it. Tiráwa made this tree (pointing to a cedar). It never gets old. It is always green and young. Take notice of this tree, and always have it with you; and when you are in the lodge and it thunders and lightens,¹ throw some of it on the fire and let the smoke rise. Hold that fast."

The he bear took the skin of a bear, and made a cap for him, to hide his naked skull. His wounds were now all healed, and he was well and strong. The man's people had nearly forgotten him, it had been so long ago, and they supposed that the whole party had been killed.

Soon after this the he bear said, "Now we will take that journey." They started, and went to the village, and waited near it till it was night. Then the bear said to him, "Go into the village, and tell your father that you are here. Then get for me a piece of buffalo meat, and a blue bead, and some Indian tobacco, and some sweet-smelling clay."²

The man went into the village, and his father was very much surprised, and very glad to see him again. He got the presents, and brought them to the bear, and gave them to him, and the bear talked to him.

When they were about to part, the bear came up to him, and put his arms about him, and hugged him, and put his mouth against the man's mouth,

¹ A cedar is never struck by lightning.

² A green clay, which they roast, and which then turns dark red, and has a sweet smell.

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and said, "As the fur that I am in has touched you it will make you great, and this will be a blessing to you." His paws were around the man's shoulders, and he drew them down his arms, until they came to his hands, and he held them, and said, "As my hands have touched your hands, they are made great, not to fear anything. I have rubbed my hands down over you, so that you shall be as tough as I am. Because my mouth has touched your mouth you shall be made wise." Then he left him, and went away.

So this man was the greatest of all warriors, and was brave. He was like a bear. He originated the Bear Dance which still exists among the tribe of Pawnees. He came to be an old man, and at last died of old age. I suspect the old bear died at the same time.

Among all the plains tribes the wolf typifies craft in war, and in Indian gesture language the sign for a scout is the sign for wolf. The animal is highly respected, and all people are on friendly terms with it, and regard it as an ally. Sometimes wolves talk to people, telling them what is going to happen, or informing them of the whereabouts of their enemies.

The eagle, hawk and owl—birds that capture their prey—typify courage and dash, which lead to success in war, and are prayed to. The raven and magpie are birds of great wisdom. They talk to people, telling them of coming events, leading them to



LITTLE BEAR
Arapaho

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game, or advising them of danger, and recommending a course of action. Certain small water birds are used as messengers by the supernatural powers. All birds of whatever sort are said to have some spiritual power. The under-water people, believed in by the Blackfeet, are reported to use wild fowl—ducks, geese and swans—for their beasts of burden, and swans may bear to the home of the principal god the person who is to visit him.

Beliefs about insects are less common; yet a faith in the intelligence and spiritual power of the spider is very wide-spread. Often it is a wonder worker, and it always represents intelligence. Among the Blackfeet the butterfly seems to be the sleep producer. It causes us to slumber and brings us our dreams. The Blackfoot woman still embroiders on a piece of buckskin a cross—the sign of the butterfly—and ties it to her baby's hair when she wishes it to sleep, at the same time singing a lullaby which asks the butterfly to come flying about and to put the child to sleep.

These and a host of similar beliefs and tales have to do chiefly with the phenomena of nature, but there are many others that tell of the doings of the people, often inculcating some moral lesson, and showing how bravery, endurance, singleness of purpose, or some other virtue is rewarded by success.

Besides the tales and traditions which treat of the Creation, of the phenomena of nature, of the animals, and of the people, there is another class which

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deal with a mythical person of great power, maliciousness and childishness, and which seem to be told largely for entertainment. Such stories are current among all tribes of Algonquian blood.¹

Some of the coyote stories related among tribes west of the Rocky Mountains, and the bluejay stories of the Chinook Indians, collected by Dr. Franz Boas, are of a similar nature. Of a more serious character, because having a historical interest, are those tales which describe the beginnings of certain customs which have been practiced so long that their origin is forgotten, except by the very old men of the tribe, who jealously preserve the tradition. Examples of such stories are the Young Dogs' Dance and the Buffalo Wife.

¹ Blackfoot Lodge Tales, p. 128, 256, et seq.

CHAPTER IV

THE YOUNG DOGS' DANCE

THE Pawnees formerly practiced a religious dance which, though bearing a different name, was in many respects similar to that common to many of the buffalo peoples, called the Sun Dance, or the festival of the Medicine Lodge.

My old friend Pipe Chief first told me of the dance as we were sitting by the fire in one of the great earth lodges. It was night and all was still, save now and then for the hoof-beats of some swiftly galloping horse which was carrying its rider to his home. The fire flickered brightly, and the forms of the people who sat about it cast queer shadows into the background, where one could see dimly the sleeping places with their curtains let down, the saddles hung to the roof posts, and over the bed of the lodge owner the sacred bundle which contained the mysterious objects which he valued the most highly of all his possessions. From time to time the old man bent forward and refilled the pipe, and lighting it by a coal from the fire, uttered his prayer to the Ruler, and smoked, first to the sky, and to the earth, and then offered the stem to the four cardinal points;

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and as the solemn words were spoken so gravely and reverently, I felt again as I have so often felt before, how real a thing to the believer is his religion, whatever that religion may be.

Often before this day, I had noticed on Pipe Chief's chest four regular scars, two over each breast, which looked like the scars made when the breast is pierced and the skewers are passed through. Yet I had never felt like asking the old man what the scars meant. To-night as he spoke to me of the ancient times, he told me how they had been made, and related the story of the Young Dogs' Dance, and how the Pawnees had first learned it. He explained too what this suffering had meant to the Pawnees and why they had endured it, and showed me that in its significance it was precisely like that which many cultivated people undergo to-day, when they fast during Lent or wear a hair shirt, or vow to perform some penance. In like manner it was similar to the sacrifice offered by the priests of Baal, when, disputing with Elijah, they cut themselves with knives and called on their gods to help them. In fact it expressed the belief common to all humanity, that God—under whatever name he may be known—delights in the self-sacrifice of his creatures, in the suffering of his worshippers.

This was Pipe Chief's story, told as we sat by the fire and smoked through the long winter evening:

Many, many years ago, when I was a boy, there lived in the village of the Pawnee Loups a man



BLACK MAN
Arapaho

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named Medicine Chief. He was lame. When Medicine Chief was young, he had gone to visit the Rees and had lived with them for a long time. While he was living in their village, the Rees told him the story of the Young Dogs' Society and Dance, and how they had first learned about it, and had come to practice it.

In those days when a Ree wanted eagle feathers to tie on his shield or lance, or for a war bonnet, or to tie in his hair, he used to go out and catch the eagles, and this was the way he did it. On the top of the hill where the eagles used to come, he dug a pit in the ground and then covered it over with a roof of poles and scattered grass on the poles so as to hide them. He put a piece of meat on the poles, tying it down so that the eagles could not carry it away, and then, stripping off his clothes, went into the pit, and waited there without food or drink until an eagle came down to the bait. When the eagle had alighted and was standing by the bait the man reached up between the poles, caught the bird by the feet, and drew it into the pit and killed it. Sometimes the eagles would not come for a long time, and the man would begin to think that he was not going to catch any, and would be very unhappy.

A long time before Medicine Chief had gone to the Ree village, a certain Ree brave had gone out to catch eagles. One night while he was lying in the pit, praying for good luck, he heard the sound of drums beating a long way off, but he could not tell

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from what direction the noise came. He kept listening, and all night he heard the sound of the drumming. The next night as he lay there he heard the drumming begin again, and he got out of the pit and walked over the prairie trying to follow the sound and discover whence it came. He followed the sound till at last, when it was nearly morning, he came to the edge of a great deep lake. The sound of the drumming came out of this lake. All day he stayed by this water, and kept crying over his bad luck and praying for help. When night came, the drumming began again, and after a time he saw many birds and animals swimming in the water, and coming to the shore and walking out on the land. He could see ducks and geese, and dogs and beavers and otters. These and many other animals came out of the water. For four days he stayed by this lake, crying to Atíus Tiráwa¹ and praying to him for help, and at last on the fourth night he fell asleep, for he was very tired, and very hungry, because he had had nothing to eat for a long time.

While he slept something must have happened, for when he awoke he was in a large lodge in which there were many people. Some of them were dancing and some were sitting about the walls on their robes. Some of the robes were made of bear and buffalo and beaver and wolf skins, others were of the skins of birds. Now these people who were

¹ Atíus Tiráwa—Spirit Father.

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in this lodge were the animals that he had seen swimming in the water. They had changed their shapes and had become persons.

Not long after this Ree man awoke, one of these people who sat at the back of the lodge—a chief—stood up and spoke to him and said:

“My friend, we know how unhappy you feel and how long you have been praying. We have listened to your prayers and we have talked about you and have made up our minds that we will take you in here and you shall be like one of us, for we feel sorry for you. You see all these people here in this lodge. They stand for the different animals. You see me; I am the chief of these animals, and I am a dog. The Spirit Father who lives away up in the sky likes dogs. He has one himself. I like your heart, and that is why I have taken pity on you and want to help you. Now I have great power, and this power I will give to you. You shall be like me. Wherever you may be, my spirit will be with you, and will help you and protect you. You see this dance which these people are dancing? This dance I give to you. Watch it carefully and observe just what is done. I give you this dance. Take it home to your people, and let them learn it and dance it. It will make them lucky in war.”

When this man, the Dog, had finished speaking to the young man, he turned to the others in the lodge and said to them:

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"Brothers, look at this young man; you see him and you know how unhappy he is. Take pity on him and give him your power, for I have pitied him and have given him the power that I have. Try to do what you can for him." Then he sat down.

For a little while no one said anything. All sat there looking at the ground, or at the fire that blazed in the middle of the lodge. At last the Owl stood on his feet and spoke to the chief, saying, "I also will do something for this young man." He turned to the young man and said to him:

"When I go about at night I do not care how dark it may be, I can see as well as if it were day. You shall be like me in this, for in the night you shall see as I do. Wherever you may go at night I will be with you. Take these feathers and wear them tied to your hair." As he said this, he gave him some feathers from his back to wear on his head. Then the Owl sat down.

The Buffalo Bull sat next to the Owl, and after a little silence he stood up and spoke. He said:

"You shall be like me too. Wherever you travel about my spirit shall be with you. You shall be strong and you shall not get tired. You shall be brave too. If you see your enemy right before you, you shall not be afraid, but shall rush upon him and shall knock him down and run over him as I do." Then the Bull gave the young man a shoulder belt of tanned buffalo hide, saying, "Wear this when you go into battle." Then he sat down.

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After a little while the Porcupine stood up and spoke to the young man. He said:

"I also will do something for you. I have the power to make my enemy's heart like a woman's, and in this you shall be like me. Your enemies will fear you and when you fight with them you shall overcome them and kill them." He gave the young man some quills from his back to embroider the leather shoulder belt with, and then he sat down.

When these people were speaking, everyone else sat quiet, saying nothing, but listening to the speeches, while the pipe passed from hand to hand and the fire flickered and the posts cast black shadows and the smoke rising toward the smoke hole spread out and made a thin blue haze in the top of the lodge. At length the Eagle rose to his feet and stood looking about him, while everybody waited to hear what he would say. When he began to speak, he said:

"Everybody knows me, and knows that I am lucky in war. When I go out to fight I kill my enemies, and all the others run away. Now I too will be with you wherever you go, and you shall kill your enemies as I do mine. Take courage, therefore, for you shall be like an eagle." He gave the young man some eagle tail feathers to tie on his head, and to tie on the shoulder belt that the Buffalo Bull had given him.

Next to the Eagle sat the Whooping Crane, and when he got on his feet to speak, he stood up very

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tall, and his head reached up nearly to the blue smoke that hung under the roof. His voice was loud and clear when he said:

"I know how to scare my enemies, and in this you shall be like me. I will be with you wherever you go. When you attack your enemy, whistle on this, and he will be afraid and will want to run away." The Whooping Crane took one of the bones out of his wing and gave it to the young man, and showed him how to make a war whistle out of it to blow when he went into battle.

Then the Deer stood up and spoke to the young man and said:

"I shall help you too and shall be with you wherever you go. I can run so fast that no one can catch me, and you shall be able to run as fast as I do. Take this rattle, and when you come close to your enemy, strike him with it and count a *coup*." So the Deer gave him the rattle, a string of little fawn hoof sheaths, strung together on a cord of twisted sinew.

Next spoke the Bear, big and with a gruff voice:

"Everybody knows me and that I am hard to kill. If I am wounded I know how to cure myself. Even if I am very badly hurt, I can make myself well again. You shall be like me. When the bullets or the arrows of the enemy hit you, you can save yourself. You shall be able to endure even great hardships."

The Bear then gave him a strip of fur from the

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roach of his back for a belt to wear about his waist. After the Bear, many other animals spoke to the young man, and each one that spoke gave him his power or helped him in some way. And after they had all taken pity on him, and told him all these things, he fell asleep again. When he awoke and looked about him, he saw that he was at the same place where he had lain down by the big lake in which he had seen the animals swimming. For a long time he sat there, thinking of what he had heard and seen, and then he got up and went home to the camp.

When he reached home, he called the young men together and told them what he had seen and heard, and showed them the dance as the animals had shown it to him, and the different things that they had given to him; and he told them that this dance would make them lucky in war. While he was showing them the dance, the young man did many wonderful things before the people. So the young men formed a society which they called Young Dogs, and many were taught the dance. Any young man who wanted to join this society was taken into it and shown the dance, and the ornaments were put on him, as the animals had put them on the young Ree when he had been in the animals' lodge.

It was a long time after all these things happened that Medicine Chief was visiting the Rees, and he stopped for a long time in their village. While he was there he saw this dance, and he liked it, for it

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was a war dance. He was taken into the society, and the Rees gave him the secrets of the dance. So when he got back to his own tribe, he told his people, the Pawnee Loups, about the dance and advised them to take it up and learn it. All this happened before I was born.

When I was a big boy, growing up, almost a young man, old enough to go to war, Medicine Chief was the leader of the Young Dogs' Society. He was a very old man. When I considered this Society, I saw that those who belonged to it were the men I wished to be like; they were great warriors, men who had but one heart, those who stood foremost of all men by their victories over their enemies. They took many horses and were rich.

Now a man who wanted to learn the secrets of this Society and how to practice this dance had to go through a hard trial. He had to dance for a long time without food or drink, until he was very tired, and hungry, and thirsty, and he had to have his flesh pierced and cords tied to his skin and he had to pull himself free from the cords by tearing them out of his skin. He had to endure the sufferings that a warrior bears.

I had a friend named Big Spotted Horse who belonged to the Young Dogs' Society. At the time he was dancing and fasting so as to learn the secrets of the dance, the Sioux came down to fight us, and we all went out to meet them. At this time he was wearing the ornaments which belonged to the dance.



CHIEF MOUNTAIN
Blackfoot

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In the fight Spotted Horse, who was in the front of the battle, was wounded in the arm, but even though he was wounded, he rode right over his enemy and struck him. Soon after this, he got the secrets of this dance, and after that became a great warrior, and every time he went on the warpath against his enemies he would bring back many horses and scalps. At last he became a chief.

I used to talk with my friend Spotted Horse about the dance, for I had seen with my own eyes the great things that he had done and how fortunate he had been in war ever since joining it, and I had thought a great deal about joining it myself. He told me that all his luck came from this dance, and that he believed that the dog which lived up above with Tiráwa was taking pity on him and helping him, and he advised me to join the society. At length I made up my mind that I would do this, and I went to the old man, Medicine Chief, and said: "Grandfather, I am very poor in my mind and want to be taken into this society. I am willing to do whatever must be done, for I do not care what becomes of me, for I am very unhappy and have always been unlucky." On the day when I was taken in, we began to dance, I and fourteen others. We were obliged to dance for four days and four nights without eating or drinking, and Medicine Chief told us to fix our eyes on the Sun as we danced and at night to look at the Moon. On this day while we were dancing, there were in the lodge with us people

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belonging to the society; some were making shoulder belts, others tying up owl feathers to wear in the head, others making ready eagle feathers, and four women were putting porcupine quills on the belts.

The man whose duty it was to pierce the breasts of the young braves for this suffering was named Pahu Kátawah.¹ He was a great warrior and had struck his enemies many times. He pierced my breast and put the wooden skewers through the skin and tied them to the ropes and strung me up. While he was doing this Pahu Kátawah was praying to Tiráwa asking that he would take pity on me, as he had taken pity on him. So I began to dance and to try to break loose, and I kept dancing day and night.

Now of those who danced, some looked at the Sun and at the Moon and some looked at the buffalo bull's head, for they wanted the Buffalo Bull to take pity on them, and as the young men looked at the Sun or the Moon or the bull's head, they prayed in their heart for pity and help.

As we danced people stood about us looking on: the warriors singing war songs to cheer on the young men, or shouting the war cry, and the women singing too, and making their cry to encourage the others. They shouted as if it were in a battle.

There was one young man who was looking at the bull's head and praying to it as he danced, and while he prayed and danced and looked at it, sud-

¹ Pahu Kátawah, Knee print by the water.

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denly it seemed to him that the bull's head was all covered with blood, and he began to cry, for this was a bad sign and meant bad luck for him. When Medicine Chief learned why he was crying, he told him to stop dancing and to sit down.

I was of those who looked at the Sun and the Moon; and the third night of the dancing, as I looked at the Moon high in the sky, I saw hanging down from it many ropes made of buffalo hair such as we used to make. Some of these ropes were long and some short. But there was one longer than all the rest, and at the end of this rope I saw a horse. I kept on dancing, and as I danced I kept jumping up, and trying to seize the rope, and at last I caught the rope to which the horse was tied and held it in my hand as I kept on dancing.

On the fourth day, which was the last of the dance, I tore loose from the sticks that were through my breast and Pahu Kátawah led me around the ring four times, and then had me stand in front of Medicine Chief, who put on me the different ornaments, one by one, in the order in which they had been given by the animals to the Ree brave who first received them.

Some time after this dance was over, Spotted Horse determined to make a journey to war and he led us about through the village, dancing, to get us ready. We started, and went far up on the head of the South Platte River, close to the Rocky Mountains. As we were traveling along, we came to a

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trail where a number of people had passed, and this trail led into the mountains. We followed it, and when it became fresher, Spotted Horse sent me with another ahead of the party to follow the trail and see where the camp was. We followed this trail, and at length, when we looked over a hill, we saw close to us a large herd of horses, and beyond them the camp. Then we turned about, and came back to our party and told Spotted Horse what we had seen.

Here we held a council to decide what we should do, whether to attack the camp and try to kill some people, or to drive off the horses. We decided to take the horses. The people of this camp were Cheyennes.

Before we started, we prayed and made sacrifices to Tiráwa and to the Sun and Moon and Stars. After night had come, we went down to the camp, and while the young men gathered up the horses that were on the hills, older warriors went into the camp and cut loose those tied in front of the lodges. We drove off these horses—about 300—among them many spotted horses and mules. All that night and the next day and the second night and day, we rode very fast, but after that we went more slowly. On the seventh day we sat down in a circle and divided the horses.

So Tiráwa had taken pity on us and helped us, through the power of this dance.

CHAPTER V.

THE BUFFALO WIFE

THE story of the Buffalo Wife is a tale of long ago, of a time before the Indians had horses, creatures which perhaps they saw first when Coronado's wandering forces, searching for the cities of Cibola, penetrated the Grand Quivera and came to the watershed of the Missouri River. It was so long ago that the buffalo were scarce, and were seldom secured for food by the people. Possibly it goes back to a day when the tribe lived only on the border of the buffalo's range. Or it may merely mean that the buffalo, big and strong and swift of foot, and protected by the thick hide with its dense coat, were but seldom captured by primitive man, whose best weapon was a stone-headed arrow. For in the country inhabited by the Pawnees, in that prehistoric time, they must have depended for buffalo chiefly on their arrows. There were few or no cliffs there over which the brown herds could be hurled to destruction; there was little or no timber which could be used for making pens or corrals, such as were constructed by other tribes which lived closer to the mountains.

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To the Indians their sacred bundles were, and are, as the Ark of the Covenant to the Hebrews. They were the most sacred things they possessed, and were regarded with the deepest veneration. This story tells how the Pawnees obtained a certain sacred bundle, which was especially efficacious when the buffalo could not be found near at hand on the prairie, and they wished to draw the herds to them. When such necessity arose, the priests and the aged men who were learned in such matters, made their prayers to the Spirit Father, opened the sacred bundle, and with elaborate ceremonial performed their religious rites. Soon after this had been done, the buffalo would make their appearance in the neighborhood of the camp, or would be discovered by the far-traveling and swift-footed scouts sent out from the village.

The stick game is a favorite athletic diversion of the Pawnee youth. It is played by rolling along the ground a rawhide wheel or ring, six or eight inches in diameter, through which two contesting players try to throw the long slender sticks with which they play. Perhaps this game, so much enjoyed and so constantly played by the Pawnee, gave him the tough muscles, and the unending endurance which led him cheerfully to travel hundreds of miles on foot on the warpath, in search of the camps of his enemies.

The supernatural powers of the buffalo cow, and of her husband, are noteworthy. To the virtue of

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the down feather given the hero by the eagle is ascribed his preservation when attacked by the buffalo.

I

In the Pawnee tribe there once lived a young man who was handsome and always took great care how he looked. He used to comb his hair and paint himself, and put on his finest clothes and go about through the village. This young man had never had a wife. He did not care for women and never looked at them. He was a good hunter and warrior, and was brave. He had some power too. The birds had taken pity on him and had given him some of their things. In the lodge where he lived, on his bundle, there was the down feather of an eagle which he used to tie on his head when he went to war.

One day they went out on a hunt, hunting buffalo, on foot, as they used to do in the olden times. They found the buffalo and surrounded them, but the buffalo broke through the line and ran all ways, and the Pawnees got separated, some following one little bunch and some another. This young man chased a small band and followed them a long way, and at last they ran into a ravine where there was water standing and deep mud. Some of the buffalo got mired down, but pulled themselves out before the young man came close. But one young cow was in the deep mud and going through it slowly. The young man ran fast and came up to her just as she

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was getting out, and he put an arrow on his bow-string to shoot her, but when he looked to shoot, there was no buffalo there, but a woman was walking away from the edge of the mud hole. The young man wondered at this, for he did not know where the cow had gone, nor where the woman had come from. She was a nice-looking girl, and the man knew she did not belong to his tribe. But he liked her and spoke to her and they talked together. After a little while, the man told her that he liked her and asked her if she would be his wife. He said, "My camp is not far; come with me there. I have a good lodge and plenty to eat." But the girl said, "No, I am strange to your relations and to your people. I do not know them. I like you and I will be your wife, but only if you will first promise that we shall live alone off here by ourselves for a time." The man said, "Very well, I will promise. Let it be so." So he took her for his wife and they camped for some time by themselves on the creek near by. He gave her a string of beads that he wore about his neck, blue beads and white, very pretty, and tied them about her neck.

After a little while the buffalo moved farther off, so that when the man went out hunting he had to start early in the morning and be gone all day. One day he went out for meat, and at night when he got back to his camp, there was no camp there, but all over the flat, where his lodge had stood, were tracks of a big herd of buffalo; many tracks and deep in the



THUNDER CLOUD
Blackfoot

THE BUFFALO WIFE

ground, as if they had been running fast. Then he knew what had happened, that a herd of buffalo had come and had stampeded and run over his camp and destroyed it, and trampled his wife. He cried all that night, and the next day he looked everywhere to find his wife's body, that he might bury her, but he could not find any part of it. The buffalo must have stamped it all into the ground. He mourned for his wife for a long time, and at last he went back to his tribe and lived with them, going about as he used to do; but he told no one of what had happened to him while he was away. Perhaps the people thought he had been off alone on the warpath. He did not take another wife.

II

Some years after this, one day in summer, he was playing the stick game with the other young men, when a little boy came toward them from a ravine near by, and said to him, "Father, Mother wants you." The young man looked at the boy, and saw that he did not know him, and said, "I do not know your mother," and paid no more attention to him. The little boy went away. After a short while the boy came again and said, "Father, Mother wants you to come to her." The young man said, "I am not your father and I do not know your mother. Go away." The little boy went away. Some of the

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young men when they heard the little boy call him "father," laughed at him, for they knew he had never married and that he did not like women. After a little while the boy came again, and said, "Father, Mother says you must come to her; she wants to speak to you." Then the young man was angry, and spoke roughly to the boy, and sent him away. Some of the young men said to him, "Why not go and see what it is, or who wants you?" As the little boy turned away the last time, the young man noticed on his neck a string of blue and white beads, and he said to himself, "Where have I seen those beads before?" Then he tried to remember about them, and while he was standing there thinking, he saw a buffalo cow and calf come out of the ravine and run off over the prairie. Then all at once he knew where he had seen those beads before.

III

He went home to his lodge and put aside his sticks and took his bow and arrows and started off after the buffalo cow and calf. He followed them fast and far, but he could not overtake them. The sun was hot, and after a time he began to get thirsty, but the cow was angry with him, and every time she crossed a ravine in which there was water flowing, she would make it dry. After a while the man got very thirsty, and it seemed to him that he could not

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go further unless he drank. While he was thinking about this, the calf left its mother and ran back and spoke to him, and said, "Father, are you tired?" His father said, "Yes, my son, I am tired and very thirsty." The calf ran forward again to its mother's side, and said to her, "Mother, Father says he is tired and thirsty." The cow said nothing. Then the calf ran back to the man and said, "Father, I will tell my mother that I am thirsty and then at the next ravine she will give me some water to drink. When you come to it, you look for a lump of hard mud. When you see that, lift it up, and under it you will find water."

They ran on, and as they came to the next ravine, the cow made it dry, but the calf said to its mother, "Mother, I am thirsty." The cow said, "Come, I will give you some water." Down in the bottom of the ravine she stopped and stamped her hoof in the ground and the hoof print became full of water. Then she ran on. The calf put his mouth down as if to drink, but as soon as his mother had gone on, he took a piece of mud and put it over the hoof mark and then ran on. When the man had come to the place he looked about and saw the cake of dried mud and lifted it up, and saw there water, and he drank and felt better and went on. As the sun got low toward the west, he saw far ahead of him a white lodge, and he knew that this was where his wife was camped. At night he got to it and lay down on the ground a little way off. He was afraid to

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go close to the lodge. The buffalo had changed to persons again. In the daytime they were buffalo, but at night they were people. His little boy came out and spoke to him, and then went in and said to his mother, "Mother, Father is out there, very tired." The woman answered nothing, but the boy came out and played with his father.

Next morning the buffalo ran on again and the man followed them. He was now getting pretty hungry. After the middle of the day the calf ran back to him and said, "Father, are you hungry?" The man said, "Yes, my son, I am hungry." The calf said, "I will try to get my mother to give you some food." The calf ran back to its mother and said to her, "Mother, Father is hungry." The cow did not answer. She just ran on. After a time the calf said to the cow, "Mother, I am hungry." She gave it a little piece of pounded buffalo meat and tallow, and the calf took it and fell behind. Pretty soon he ran back to his father and gave him the meat and said, "Father, here is something for you to eat. Eat this, and when you have eaten enough, put what is left in your quiver." The man looked at the small piece of meat and thought, "Why, this is only a mouthful. I could eat ten pieces like this." But he said nothing and the calf ran back to its mother. The man took one bite of the meat, and then another, and kept on eating until his hunger was satisfied, and there was still left a piece of the meat, and he put it in his quiver and ran on. That



THREE FINGERS
Cheyenne

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night when he came to the lodge where the woman was, he lay down a little closer to it than the night before, and his boy came out and played with him.

The next day they ran on and the man ran after them. By this time he was getting tired. That day the calf ran back and said, "Father, are you tired?" The man said, "Yes, my son, I am tired." The calf ran forward and said to its mother, "Mother, I am tired." The cow shook her tail over the calf to restore its strength. Then the calf ran back and shook its tail over its father. It thought this would take his weariness from him.

Every day they ran on, and each night the man lay a little closer to the lodge where the woman slept, until at last he lay down right by the door, and the next night he went in. She sat there by the fire with her back toward him, and her long hair hanging down on each side, so that it hid her face. She wore a buffalo robe. She neither looked at him nor spoke to him.

They ran on for many days. One day the calf said to the cow, "Mother, where are we taking Father?" She said, "We are taking him to where your grandfathers will kill him."

IV

At last one day, as the man went over a hill, he saw, on the ridge before him, all the buffalo drawn up in line. All the biggest bulls were there, and

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they pawed the ground and shook their heads and grunted. They seemed to be angry. The man ran on down toward the buffalo camp. When he got there, the chief bulls told him that they were going to kill him, but they said: "If you can tell which is your wife, we will save you." They took six cows, all exactly alike, and put them in line on the prairie, and said to the man: "Now, which one of these is your wife?" The calf had come to its father and said: "Father, I will be playing about my mother, and I will draw my tongue over her hip, just by the tail. Look for the mark. That will be my mother." The man walked up in front of the cows and looked carefully at them. They were all alike. Then he walked behind them and all around them. On one, by the tail, he saw where the calf had licked it. This cow was the third from one end of the line. He walked round in front of them and went up to this cow and pointed to her and said: "This is my wife."

The chief bulls were all surprised, but they were still angry, and the next day they said: "We will kill you if you cannot pick out your son." Before the time came, the calf said to him: "Father, I will have a cocklebur in my tail. Look for that, and when you walk round in front of me, I will wink my eyes." The chief bulls picked out five other calves, all alike, and put the six in line. The man looked at them, and then walked slowly round them, and he saw that one of the calves at the end of the line had a cocklebur in its tail, and when he came

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round in front of them, this calf winked its eyes. So he walked up to it, and said: "That is my son."

After he had picked out his son, the buffalo were still angry. They told him that he must run a race, and that if he beat their runners, they would let him go. So they picked out their best runners, all the fastest young bulls, and they were put in line to start. But the night before they ran it rained so that the ground was wet, and then it froze, and the buffalo slipped and sprawled on the ice and could not run at all. But the young man ran straight on and beat them all.

Then the chief bulls were surprised again, but they were still angry. They held a council about this, and finally determined that they would kill him anyhow. So they told him to sit down on the ground. He did so and drew his robe about him. Then all the strongest bulls made a rush together where he sat, and their heads struck together and they pushed, and the dust rose from the ground, and the feather from the man's head was in the air floating over the herd, over where he had been sitting. Then all the bulls said: "Stop, stop, he is trampled to pieces by this time. Now let us see how much there is left of him." And they drew back in a circle and looked, and there the man sat in the same place, and the feather was on his head. Then the bulls all rushed at him again from all sides, and they came together with great force, so that some of them broke their horns, and they pushed and strug-

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gled for a long time, and over the place where the man sat the feather floated. At last, the bulls said: "Well, now, surely, we have trampled him to pieces. He is all mixed up with the dirt." Then they drew back to look, and there sat the man in the same place with his robe drawn about him, as before, and the feather was on his head.

Then the bulls saw that he really had power, and they took him into their camp. They said: "We can do nothing with him. She is his wife now. We will give her to him, and the boy, and will send them back to his people. But they shall return to us and bring us blue beads, tobacco, eagle feathers, and a pipe, and after they have come back we will tell them what we will do." When the little calf heard this he jumped about and kicked up his heels and ran round and round, with his tail sticking in the air. He was glad. The other calves in the herd had made fun of him because he had no father there. They had said: "You big-eyed fellow, you don't belong here. You have no father here. You belong somewhere else." The calf said to his father: "Oh, my father! They are going to send us back to your people and you are to get some things, and after you have brought back these things to my grandfathers, and my uncles, and all my relations, they are going to talk good to you."



WHITE BUFFALO
Cheyenne

THE BUFFALO WIFE

V

They started back to the village. The man was changed into a buffalo so they might travel faster. One young bull would come up to him and push him about and rub against him, and the other buffalo would crowd against him and push him, and the first thing the man knew he was changed into a buffalo. Then he fought with the young bull, and after a while the bull gave out, and the man, woman and boy, in shape of buffalo, started for the village.

When they got close to the village, they stopped in a ravine. There they threw themselves down on the ground, and when they got up they were persons. They went into the village and into the lodge. When they got there the woman was frightened. The smell of human beings made her afraid. The young man's father was there in the lodge asleep. The young man told his father to get up, and to make a fire, and he did so. The wife sat down by the fire with her back toward it. The young man asked his father for some food, but the father said they had nothing to eat in the camp. Then the young man asked his wife to give him some meat. She took out from under her robe a big piece of fat buffalo meat. The young man told his father to go out and ask the chiefs and his relations for the presents that he wanted to take back. Then the father went out and walked through the camp and called out to his relations that his son had come back, and

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wanted these presents to take away. Pretty soon the people came bringing the things. Some brought eagle feathers, some beads, and some tobacco. They ate of the meat that the women had given, and then the young man told the people that he had come back on purpose to get these presents, and that he was going far off with them, and that when he returned he would bring with him good news which he would tell them. He made a bundle of all these things, and he and his wife and boy went out of the lodge and left the camp.

When they had come to the ravine he told his wife to make herself a buffalo. She threw herself on the ground and became a buffalo cow, and the man tied on her head a bundle of presents. Then the little boy said he wanted to carry something. He wanted to carry the beads and the tobacco—the beads because they were pretty and the tobacco because his grandfathers liked that. He made himself a buffalo calf and carried these things. Last of all, the man became a buffalo. He carried nothing. They traveled, and traveled, and traveled, until they came to the buffalo camp. Some old buffalo who were poor had started out to meet them. They were afraid that there might not be presents enough for everybody, and that they might get nothing. The man gave them some presents, tying the things to their horns. When he got to the camp, he found the bulls all drawn up in line, watching to see them come, and the cows and calves behind. They were

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glad to see him. The man became a person again and smoked with the chief bulls and gave them presents. Then he went and stood on a little hill, while all the buffalo filed by one after another, and to each one he gave a present; to one some tobacco, to another an eagle's feather, and to another some beads, tying the things to their horns; and as they went away, they were glad and tossed their heads and felt proud of their gifts.

Then the chief bulls said to him: "We know that your people are poor and that they are often hungry, and we will go back with you to your camp." The whole herd started for the Pawnee camp. Before they got there the little boy told his father that he and his mother could go to the camp, but that he would like to stay with the buffalo; that he wanted to see how the people did when they killed buffalo; to see whether they could catch him. The father said that he might stay. The main herd of the buffalo stopped not far from the village, and they sent the young man's son and a few old buffalo on to a certain place. The man and his wife went to the village and told the people that in that certain place there would be a few old buffalo and one calf; that they must not hurt nor kill this calf, for it was his son. It would run back to the big herd of buffalo and would bring more.

Next day the men started out from the camp to hunt buffalo, and they killed all the buffalo except this calf. It ran very fast and got away from them.

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After that, the man told them that the buffalo would keep coming, great herds of them, and that this calf would be the leader, a yellow calf. This calf they must not kill, but they should kill of the others what they could. The herd would follow this yellow calf always. It was so.

VI

After a time the boy came to the camp himself. He said to his father: "Father, I want you to tell these people that I shall no more come into this camp as a person. I am going to lead the buffalo east. Now when the people hunt, let the person who kills me sacrifice my flesh to Atius Tiráwa; let him tan my hide, and let him wrap up in it an ear of corn and other sacred things, and each year when they start out on the hunt, let them look out for a yellow calf so that they can sacrifice its flesh and save a piece of its fat to be put into my bundle. I want to be with my people always. Father, when my people are starving for meat, let the principal men, the chiefs, council together and let them bring the pipe to me, so that I may tell Tiráwa that the people are hungry, and he may send another yellow calf, which may lead the buffalo to my people, so that they may have plenty of meat." Then the boy went back to the herd.

The father told the people what his son had said, and each man chose his sharpest arrows, because he

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wanted to kill the yellow calf. They surrounded the buffalo, and one man killed the calf and tanned the hide. When the corn was gathered, the old men got together, and in the midst of the circle was spread the calf's hide. They had an ear of corn with a "feather" on it, and they smoked, and prayed and talked about the boy, and burned the flesh of the calf to Atius, and afterwards burned sweet-grass. Then they wrapped the corn in a bladder and put it and a pipe and some sweet-smelling herbs and some Indian tobacco in the hide, and put the bundle away. After that every herd was led by a yellow calf, but they never killed this calf, excepting once a year for the sacrifice.

By this time the man was powerful. He was pretty nearly a chief and a priest, but now he forgot all about his buffalo wife. One night she disappeared, and the man felt so badly that he had no strength. He could not eat nor do anything, and he just dried up and died. But the sacred bundle was kept and handed down from generation to generation, and is to-day in the possession of Ta-huh-ka-ta-wi-ah, a member of the Skidi band of the Pawnees.

CHAPTER VI •

A BLACKFOOT SUN AND MOON MYTH ¹

THE Blackfoot creator is known as *Nápi*, *Nápiu*, or *Nápioa*, according to the dialect spoken by the different tribes of the Blackfoot confederation. Quite extended stories are told of how he made the world, and of his adventures. The one here told goes back, apparently, to the time before the creation of the earth as we know it to-day, and treats of an incident in the boyhood of *Nápi*.

The story was related to me by an old Blood chief named *Măn-es-tó-kos*, which means "all are his children," though the word is commonly translated "father of many children." *Măn-es-tó-kos* when he told me the story was an aged, white-haired man. He is no longer living. He told me that he first heard this tale when he was a small boy, from his great-grandmother, who at that time was a very old woman—so old that her face was all seamed with wrinkles, and that her eyelids hung down over her eyes so that she could not see. The place where the tunnel was bored through the mountains is in the

¹ Journal of American Folk Lore, vol. vi., p. 44.

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main range of the Rockies, south of the Dearborn River.

This is the story:

A long time ago, very far back, before any of these things had happened, or these stories had been told, there was a man who had a wife and two children. This man had no arrows nor bow, and no way to kill food for his family. They lived on roots and berries.

One night he had a dream, and the dream told him that if he would go out and get one of the large spider-webs, such as hang in the brush, and would hang it on the trail of the animals where they passed, he would be helped, and would get plenty of food. He did this, and used to go to the place in the morning and find that the animals had stepped in this web, and their legs were entangled in it, and they made no effort to get out. He would kill the animals with his stone axe, and would haul the meat to camp with the dog travois.

One day, when he got to the lodge, he found that his wife was perfuming herself with sweet pine, burned over the fire, and he at once suspected that she had a lover, for he had never seen her do this before. He said nothing. The next day he told his wife that he must set his spider-web farther off. He did so, and caught an animal, and brought part of the meat back to camp. The next morning he told

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his wife to go and bring in the meat that he had left over in the hills.

Now the woman suspected that her husband was watching her, so when she started, she went over the hill out of sight, and then stopped and looked back at the camp. As she peered through the grass, she saw her husband still sitting in the same place where he had been when she left him. She drew back and waited for a time, and then went out and looked a second time and saw him still sitting there. A third time she came back and looked, but he was still there, so she went off to get the meat.

The man at length got up and went to the crest of the hill and saw that his wife was gone. He spoke to his children, saying: "Children, do you ever go with your mother to gather wood?" They said: "No, we never go there." He asked: "Where does your mother go to get her wood?" They answered: "Over there in that large patch of dead timber is where she gets it."

The man went over to this big patch of timber, and found there a den of rattlesnakes. One of these snakes was his wife's lover. He gathered up wood and made great piles of it and set them on fire. Then he went back to the camp, and said to the children: "I have set fire to that timber, and your mother is going to be very angry. She will try to kill us. I will give you three things, and you must run away. For myself, I will wait here for her." He gave the children a stick, a stone, and a bunch of moss, and



WOLF ROBE
Cheyenne

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said: "If your mother runs after you, and you see that she is coming up to you, throw this stick behind you on your trail; and if she comes up with you again, throw the stone back. If that does not check her coming on, wet this moss, and wring out the water on your back trail. If you do as I tell you, your mother will not kill you nor me." The children started off, as he had told them to. Then he went out into the brush and got another spider-web and hung it over the door of the lodge.

When the woman, a long way off, looked back and saw that her timber patch was all on fire she felt very sorry, and she ran back as hard as she could toward the lodge, angry, and feeling that she must do something. When she came to the lodge, she stooped to go in at the door, but got caught in the cobweb. She had one foot in the lodge, but the man was standing there ready, and he cut it off with his stone axe. She still struggled to get in, and at last put her head in, and he cut this off. When he had done this, the man ran out of the lodge and down the creek. His children had gone south. When the man ran down the creek, the woman's body followed him, while the head started after the children, rolling along the ground.

As they ran away, the children kept looking behind them to see whether their mother was following, but they did not see her coming until the head was close to them. The older of the two, when he saw it, said: "Why, here is mother's head coming

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right after us!" The head called out and said: "Yes, children, but there is no life for you." The boy quickly threw his stick behind him, as he had been told to do, and back from where the stick struck the ground it was all dense forest.

The children ran on, but soon they again saw behind them the head coming. The younger said: "Brother, our father said to throw the stone behind us if our mother was catching up. Throw it." The elder brother threw the stone, and when it struck the ground it made a high mountain from ocean to ocean—from the north waters to the south waters. The woman could see no way to pass this wall, so she rolled along it till she came to a big water. Then the head turned and rolled back in the other direction until it came to another big water.

There was no way to pass over this mountain. As she was rolling along, presently she came to two rams feeding, and she said to them: "Open a passage for me through this mountain, so that I can overtake my children. They have passed over it, and I want to overtake them. If you will open a passage for me, I will marry the chief of the sheep." The rams took this word to the chief of the sheep, and he said: "Yes, butt a passage through the mountains for her." The sheep gathered and the rams began to butt the mountains. They knocked down the rocks and peaks and cliffs and opened ravines, but it took a long time to butt a passage through the mountains. They butted, and butted,

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and butted till their horns were all worn down, but the pass was not yet open. All this time the head was rolling around, very impatient, and at last it came to an ant-hill. It said to the ants: "Here, if you will finish the passage through those mountains, I will marry the chief ant." The chief of the ants called out all his people, and they went to work boring in the mountains. They worked until they had bored a passage through the mountains. This tunnel is still to be seen, and the rocks about it all bored and honeycombed by the ants. When they had finished the passage, the head rolled through and went rolling down the mountain on the other side.

The children were still running, and had now gone a long way, but after a long travel they could see the head rolling behind them. The younger one said to the older, "Brother, you must wet that moss"; and as they were running along they soaked it, and it was ready. When they saw that the head was catching up, they wrung out the bunch of moss on their trail behind them, and at once found that they were in a different land, and that behind them was a big water surrounding the country which they had just left. That is why this country is surrounded by water. The head rolled into this big water and was drowned.

When the children saw that the head was drowned, they gathered wood and made a large raft, binding the sticks together with willow bark, and at a place west of here, where the water is narrowest, they tried to sail back to the land that they had

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left. The wind was blowing from the west, and helped them, and they used sticks for paddles, and at last they reached the land.

When they had landed they traveled east through countries occupied by many different tribes of Indians, to get back to the land that they had left, and when they reached this country, they found it occupied by a different people, the Snakes and the Crows. So the younger boy said: "Let us separate. Here we are in a strange country and among a different people. You will follow the foot of the mountains and go north, and I will follow the mountains south, and see what I can discover." So they separated, one going north and the other south.

One of these boys was very shrewd and the other very simple. The simple one went north to discover what he could, and to make people. The smart boy is the one who made the white people in the south, and taught them how to make iron and many other things. This is why the whites are so smart. The simple boy who went north made the Blackfeet. Being ignorant, he could not teach them anything. He was known across the mountains as Left Hand, and in later years by the Blackfeet as Old Man (*Nápi*). The woman's body chased the father down the stream, and is still following him. The body of the woman is the Moon, and the father is the Sun. If she can catch him she will kill him, and it will be always night. If she does not catch him, it will be day and night as now.

CHAPTER VII

FORMER DISTRIBUTION OF THE INDIANS

THE Indians who inhabited America at the discovery were not all alike. They were all Indians—all belonged to what Dr. Brinton has happily termed the American Race—but they did not all live in the same way or speak the same language or hold the same beliefs. There were many different tribes, scattered over a vast region from the arctic to the tropics, and from ocean to ocean, all occupied in struggling with nature and endeavoring in a thousand different ways to win subsistence from her. While the Indians were all of one race, some tribes were obviously more nearly alike than others. This similarity might be shown in various ways. Two groups might present close resemblances in their modes of life, yet there might be no likeness in their languages nor in their views about the operations of nature and life, death and religion. Another two might speak languages that were closely allied, yet, owing to their surroundings, might lead very different lives.

While we may imagine that originally all related people lived in the same or in neighboring ter-

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ritories, nevertheless, conditions might frequently arise which would cause groups to wander away and become permanently separated from their kinsfolk. Scarcity of food, quarrels within the tribe or among its divisions, the attacks of more powerful enemies, even the restlessness of men who were dissatisfied with their lot in life, might lead to such movements, whether mere temporary separations or extended migrations. That such separations were constantly taking place, we know from Indian tradition, for almost every tribe has some story which tells of its former occupancy of another and distant land, and speaks of other tribes—its relations—from which it parted long ago; we know it also from the fact that tribes now separated by great distances hold similar beliefs and speak similar languages, and finally we know it from the history of such migrations, which have taken place since our forefathers occupied the land. And indeed the white man did much to promote such migrations, for more than anything else his settlement crowded the Indian from his ancestral home and forced him to seek some spot which the newcomers had not invaded. The tribe thus driven out would, perhaps, encroach on the territory of some other tribe, and if sufficiently powerful, push it beyond its own home against some neighboring tribe, and so the process of moving along was continued.

Ethnologists long ago determined that the surest and most natural classification of the different tribes

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of Indians is one founded on the language which each speaks. So all the tribes speaking the same language or its dialects are said to constitute a linguistic family, or language stock. Often these several languages, although related, may be so different that a tribe speaking one dialect is unable to understand other dialects of the same language, just as an Englishman may not understand French or German, which are languages closely related to his own.

In 1891, Major J. W. Powell published in the Seventh Annual Report of the Bureau of Ethnology a Classification of the Indian Linguistic Families of America, north of Mexico, which has found general acceptance among students of ethnology. His list included fifty-eight language stocks, and has since been slightly modified, so that the linguistic families of North America now number fifty-five and represent over eight hundred tribes. These families with rough suggestions of the territory occupied by each are given in alphabetical order in the succeeding pages.

Several of these families are actually extinct, and others are practically so, while almost two-thirds of the remainder are confined to the Pacific slope and often occupy territories so small and are represented by tribes so unimportant as to be almost unknown, except locally. Such families have little interest for the general reader, and are mentioned only to complete the list. In the case of more important and better-known families, attention is sometimes called

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to points which bear on problems which are often discussed.

ALGONQUIAN FAMILY

No other North American linguistic stock had so wide a distribution as the Algonquian. Its tribes occupied the greater part of the North Atlantic coast as far south as Cape Hatteras and north beyond the St. Lawrence River, inhabiting the whole of Labrador, except the strip on the sea-coast held by the Eskimo; thence their territory extended west throughout most of Canada, nearly to the Rocky Mountains, and they held a considerable area south of the Great Lakes, including West Virginia, parts of Pennsylvania, Ohio and Michigan, all of Kentucky, Indiana and Illinois. This is believed to include the most of the Algonquian territory at the time of the discovery of America; later the westernmost Algonquian tribes, the Blackfeet, Cheyenne and Arapaho, migrated to and even crossed the Rocky Mountains.

The tribes of this family are by far the best known of all American Indians; and they have left memorials of their former occupancy of the land in the names of States, counties, towns and villages in the most thickly settled parts of America. It was with Algonquians that the Pilgrim Fathers fought when they first landed; it was Algonquians that the first settlers of Virginia drove back into the mountains; it was with Algonquians that William Penn



JOHN MASKWAS
Potawatomi

1

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did his peaceful trading, and to-day in the minds of Americans the Algonquians stand as the type of the Indian.

Scattered all over the vast territory which they occupied were many different tribes, some of them speaking languages that were closely related and easily understood by their neighbors; others, whose separation from the main stock had been longer, speaking tongues that were not understood by tribes related in blood. Many of the tribes had relations with each other which were friendly; others were often at war with those of their own blood.

The habits of the different tribes varied greatly, being of course modified by the conditions of the environment of each. All who lived in a territory where agriculture could be practiced did more or less farming, cultivating corn, beans, squashes, pumpkins and tobacco. Usually they inhabited permanent villages; but, except during seedtime and harvest, they wandered to some extent for the purpose of hunting and of gathering the wild fruits, such as berries, nuts and roots, on which in part they subsisted. There is a record of between 30 and 40 different Algonquian languages and a greater number of tribes, many of which have become extinct, yet even so there exist to-day in North America not far from 90,000 people of this race. Of these the greater part are in Canada.

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ATHAPASCAN FAMILY

The Athapascan family also is remarkable for the extent of territory which it covers. In northern North America it is found from Hudson's Bay west to the Pacific Ocean, and it extends from the mouth of the Mackenzie River on the Arctic Ocean interruptedly south into Mexico. Its latitudinal range, therefore, is greater than that of any other American family.

These people call themselves Tinne, Dínne or Déne, terms meaning "people." The word Athabasca, taken from the lake of that name, is said to signify "place of hay," while Chippewyan, a term which has also been applied to this family from one of its tribes, means "pointed coats."

The northernmost tribe of the Athapascans live about the mouth of the Mackenzie River, occupying the same territory with the Eskimo, and leading lives somewhat similar to theirs. On the whole, however, the Athapascans are inland people, the northern group being found throughout northern British America, west of Hudson's Bay, and Alaska, except for a narrow strip of sea-coast, and south nearly to the Saskatchewan River. In old times, we are told by traditions of some western Algonquians, the Beaver River was the southern limit of the Athapascans in the northern interior. In Washington, Oregon and California, living on the sea-coast and just back from it, are many small tribes of Athapas-

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can stock, most of them, perhaps, immigrants from the north in comparatively modern times. The southernmost peoples of this family are the Navajo and Apache of New Mexico, Arizona and Old Mexico. It is perhaps doubtful whether they have occupied that territory for very many hundred years.

The so-called Kiowa Apache are thought to be a distinct tribe not closely related to the Apache of the mountains.

The extended north and south range of this family has caused it to develop in many different directions, and to assume a great variety of habits of life. Its tribes are people of great energy and strong initiative; and when brought in contact with other less forceful races, they quickly gain the mastery, and direct them according to their will. Descent among the Athapascans is usually in the female line, the son and wife not considering the father and husband their relation.

In Alaska, and probably in British America as well, the last few years have witnessed a great decrease in numbers of people of this stock. I was recently informed by a man who had spent two years on Copper River, that when he went there, there were not far from two hundred Indians living along the river, and that when he came out, this number had been reduced, as nearly as he could learn, to thirty-five.

On the other hand, the Navajoes of the Southwest are said to be increasing in number. They pos-

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sess great flocks and herds, ship each year large quantities of wool of their own shearing, raise considerable crops by means of irrigation, and finally are expert blanket weavers and silversmiths.

There are twenty-five or thirty distinct tribes of Athapascans, many of whom speak dialects that are not intelligible to other tribes of their family.

ATTACAPAN FAMILY

The home of the Attacapan stock was on the Gulf coast of Louisiana and in northeastern Texas. These people were called by their neighbors cannibals, the name of the tribe meaning, in Chocta, man-eater. The tribe is probably now extinct. Very little is known of them, though we have a considerable vocabulary of their language, which is treated as an independent one, although it is suspected that it may have relationships with that of the Chitimachian, whose small territory touched that of the Attacapan.

BEOTHUKAN FAMILY

When Newfoundland was discovered, it was inhabited by a tribe or race of Indians known as Beothuks, now long extinct, and of whom little is known. They are only vaguely mentioned by the earliest travelers. Early in the eighteenth century Newfoundland began to be colonized by Algonquian tribes from the mainland, who fought with and ulti-

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mately drove back the Beothuks, who were also persecuted by the French. We hear of this family last in 1827, after which it disappeared.

The Beothuks are said to have been unusually light in color, although they were commonly called Red Indians, no doubt from the fact that they painted their faces and perhaps their bodies red.

In certain of their habits they seem to have differed from the tribes of the mainland, their canoes and houses being reported distinctly different from anything that we know. They did not possess dogs. They were skillful in carving and tanning.

Their language shows some words of Algonquian origin and others resembling the Eskimo, but, on the whole, it stands alone.

CADDOAN FAMILY

This was an important family, occupying portions of the western plains, from the Gulf of Mexico interruptedly nearly to the northern boundary line of the United States. The northernmost of its tribes is the Arikara, now living on the Missouri River, about Fort Berthold, but formerly at different points further down that stream, perhaps as far south as the Platte. Next, south of these, came the four tribes commonly known as Pawnee, which long resided between the Loup Fork of the Platte on the north, and the Smoky Hill River, in Kansas, on the south, controlling a large extent of territory. Still

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farther south, in the Indian Territory and northern Texas, were the Wichita, and again to the southward, the Caddo, Kichai, Hueco and Tawakoni tribes. The traditions of the Pawnees, told with some detail, state that they came from the Southwest, probably from a point on the Gulf of California.

The Pawnee and Arikara were the most distinctly agricultural tribes of the northern plains in modern times. They have always raised crops on fields which they have cultivated near their villages. The villages consisted of a number of dome-shaped houses, built of poles and sod and earth, each one of which might be large enough to hold a dozen or twenty families. Between the time of planting in the spring and of harvesting in the fall, most of the able-bodied people of the different villages left their homes to travel to the buffalo ground, where game enough was killed to furnish meat, robes and lodge-skins for the requirements of the next six months. In the winter, when the robes were at their best, another hunting excursion was made.

Within the past few years the Pawnees have rapidly declined. The main tribe, which forty years ago numbered about three thousand, is now reduced to about seven hundred. The Arikara and Wichita are still fewer in number, while of the Kichai and Tawakoni, less than one hundred each remain. Among the tribes of the Pawnee stock, there survived until recently many customs found among the

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Aztecs when the Spaniards first met them. Like many other tribes, they venerate the earth. Corn is sacred to them; they call it the Mother, and have many ceremonies connected with it. Less than forty years ago the Pawnee women still cultivated their corn with bone hoes, made from the shoulder blade of the buffalo, fastened to the end of a stick. They greatly reverence the evening star, which they believe to have an influence on their crops, and some of the tribes—and in ancient times, perhaps, all of them—offered each year a human being as a sacrifice, to insure the success of the crop. The ceremony connected with this sacrifice was an elaborate one, and the act was one of worship—as much so as was the burnt-offering to Jehovah by the Jews.

Besides those mentioned, there were a number of other tribes of Caddoan stock, all of which have become extinct.

CHIMMESYAN FAMILY

The tribes of this family occupied the coast and river region of portions of northern British Columbia and southern Alaska.

It is to this stock that the Metlakahtla Indians belong. This tribe—now about five hundred in number—was visited and first instructed more than fifty years ago by Mr. William Duncan, and wholly through his efforts has become entirely civilized. In 1887 they were driven from Canada by what may

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be fairly called religious persecution, and removed to Annette Island, in Alaska, where they founded a new settlement, called New Metlakahtla. Here there is a large and prosperous village—with schoolhouses and a very handsome church—occupied by Indians who are civilized and self-sustaining. They have a salmon cannery here which is the main support of the settlement. Efforts were made some years ago—happily without result—to take this island from the Metlakahtlas, although when the Government assigned it to them, they were promised that it should be theirs as long as they chose to occupy it.

There are eight or nine tribes of this family, numbering in all less than five thousand people.

CHINOOKAN FAMILY

The tribes embraced within this family live along the Columbia River from its mouth to the Dalles, and their villages also extend on the Pacific coast, north to Shoal Water Bay and south to Tillamuk Head. There are about a dozen tribes. Their name was given to the trade jargon of the northwest coast.

CHITIMACHAN FAMILY

The home of this family, which, so far as known, consisted of only a single tribe, was in Louisiana. They were sun worshipers, and are said to have been



PEA-TWY-TUCK
Sac and Fox

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monogamous. The tribe is now almost extinct, there being less than fifty individuals still living in Louisiana. The tribal organization was abandoned in 1879.

COPEHAN FAMILY

This family was made up of a number of tribes, living in California and nowhere touching the sea-coast. They occupied a narrow block of territory extending from the region of the Shastan family on the north, south nearly to San Francisco Bay. They thus separated the many small families which lived on the sea-shore from others living in the mountains, such as the Pujunan, Yanan, and Shastan.

ESKIMOAN FAMILY

The Eskimo are the most northern people of North America and are also one of the most widely extended, for they live along the coast from eastern Greenland to the Bering Sea and the extremity of the Aleutian Islands, with some villages in Siberia. At the present day they are almost exclusively a sea-coast people, for although they occasionally penetrate the interior for the purpose of hunting caribou, musk-ox, and other large animals, they do not go long distances from the coast. The coast people of the Alaskan Peninsula, as far south as Prince William Sound, and of the Aleutian Islands, commonly known as Aleuts, belong to this family, although

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the language which they speak is not to-day understood by the Eskimo.

The name Eskimo is derived from an Algonquian term, and means, "he eats raw flesh." They call themselves Innuït, meaning people, a term used to designate themselves by many of our American tribes.

Although the Eskimo are at present dwellers in the Arctic and along the sea-shore, they have not been so always. Their traditions speak of a time when they lived far to the south, and tell the story of their migration, and this is confirmed by the investigations of those who have studied them. There is other evidence that the Eskimo were once found as far south as the valleys of the Ohio and Delaware Rivers. Those Eskimo now found in Siberia are emigrants from American shores, and at present there is constant intercourse between the Eskimo of Asia and those of Alaska, and the Asiatic villagers frequently cross to Alaska for the purpose of trading with the whalers.

Of the number of the Eskimo, not very much is certainly known; the best estimates twenty years ago were about 20,000 for the inhabitants of Alaska, 11,000 for those of Baffin Land, 2,000 for those of Labrador and 10,000 for those of Greenland. So far as may be judged from recent reports as to the condition of the Alaska Innuït, their numbers are decreasing rapidly, and it is probable that now the total number of people of this stock is not over

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25,000. Liquor is commonly traded to them by the whalers, and their intercourse with the white people seems to be rapidly tending toward their destruction.

They are a contented, cheerful people, remarkable for the ingenuity with which they have adapted themselves to the hard conditions surrounding them, and notable for their imagination and their extraordinary dexterity in fashioning tools, and in carving. They have an inexhaustible fund of songs, stories and traditions.

IROQUOIAN FAMILY

The Iroquois, famous as being the founders of the League of the Six Nations, as well as for their prowess as warriors, occupied portions of the eastern United States and Canada. Their country lay on both sides of the St. Lawrence River, from Quebec up that stream, and on both sides of Lake Ontario and Lake Erie, and, stretching southward through New York and Pennsylvania, terminated at the head of Chesapeake Bay. Another large section of the family, the Cherokee, occupied portions of Virginia, Tennessee, North and South Carolina, Georgia and Alabama, and there were two isolated settlements in southeast Virginia and northeast North Carolina.

In early times the Iroquois were noted for their fierceness in war. They made long journeys from their northern home down to the southern sea-coast,

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where they raided the tribes of Algonquian and Siouan stock, to whom their name was terrible. It is probable indeed that this continuous warfare was one of the reasons for the westward migration of some of the Siouan tribes. The Iroquois were not only hardy warriors, but were also very superior physically, and this superiority has continued down to modern times. Dr. Brinton has told us that "the five companies (500 men) recruited from the Iroquois of New York and Canada during our Civil War stood first on the list among all the recruits of our army for height, vigor, and corporal symmetry."

The League of the Iroquois is well known and has been fully described by Mr. Hale and Dr. Brinton. The five original nations were the Onondaga, Mohawk, Oneida, Seneca and Cayuga, to which were added later the Tuscarora and portions of the Neutral Nation, making the Six Nations which have become historic. The purpose of this league, which is said to have been devised by the Onondaga chief, Hiawatha, about the middle of the sixteenth century, was to abolish war altogether.

Notwithstanding their extended war journeys, the Iroquois were a sedentary people, living in permanent villages, whose houses were built of logs, and which were fortified with palisades. They cultivated great fields of corn, beans and tobacco, raising each year more than they could consume.

The ritual of their religion and their legends and



NAICHE
Chiricahua Apache

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myths were highly developed and were handed down with most scrupulous care from generation to generation. As aids to the memory in regard to all these matters, they had devised belts and strings of wampum in which the arrangement and design of the beads had relation to the course of the story or the chant.

It is interesting to note, as an example of how long a name may live in the popular mind after it has lost its original meaning, that to-day in North Carolina and Virginia a certain sort of bear which is supposed to be particularly ferocious is called Sinner, which is the survival there of the terrible name Seneca, and has come down, but little changed in form, with its original meaning all lost, but still retaining the idea of ferocity, from the time when the Seneca and their fierce relatives of the Six Nations used to raid the more peaceful Indian tribes which surrounded the struggling white settlers on the Atlantic coast.

KARANKAWAN FAMILY

These people had their home on the coast of Texas, between the mouths of the Colorado and Nueces Rivers. Sibley, writing in the early part of this century, states that they spoke the Attacapan language, but Gatschet gave the language family rank. Not very much is known of the tongue spoken by the Karankawas, and as the tribe is prac-

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tically extinct, there is little prospect of any knowledge on this subject. The Spaniards called them cannibals and gave them a very bad name, but in later times they seemed a quiet people.

KIOWAN FAMILY

The Kiowan family is represented by a single tribe, the Kiowa, which at the time when the white men first reached the Great Plains, roamed about the head waters of the Platte River. Where they came from is not known, but Cheyenne tradition tells us that less than 250 years ago, when they had crossed the Missouri River and reached the plains north of the Black Hills, they found the Kiowas and Comanches occupying the country between those mountains and the Yellowstone River.

Mr. Mooney has traced the Kiowas as far to the northwest as the Three Forks of the Missouri.

In more modern times, the Kiowas were buffalo hunters and brave warriors, but by the Medicine Lodge Treaty in 1867, they gave up their free life and agreed to be assigned to their present reservation in the Indian Territory, which they have since occupied jointly with the Comanches.

Although the Kiowas are classed as an independent stock, their language nevertheless presents many points of likeness to the Shoshonean languages, yet this similarity does not appear sufficient to justify the classing the Kiowas with the Shoshonis.

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KITUNAHAN FAMILY

Two or three closely related tribes living on the main range of the Rocky Mountains, some to the north and some to the south of the boundary line between the United States and Canada, are the only representatives of this family. They are known to the whites as Kutenai. They are for the most part mountain Indians and have always supported themselves by hunting, fishing, and gathering roots, although formerly they regularly visited the plains to hunt buffalo. Not many of them are left to-day.

KOLUSCHAN FAMILY

A number of tribes living on the northwest sea-coast are classed together as Tlingit. They inhabit the coast of Alaska and its islands, and draw their subsistence largely from the sea. They are a maritime people, tall and well built, and the men have considerable hair on the face. Usually they live in permanent houses, constructed of heavy planks, split from the trunks of the white cedar trees. Their canoes, hollowed out from the trunks of trees, are fine in model, and are often artistically carved and painted. The fronts of their houses and many of their utensils are also elaborately carved and painted, and before the houses are often erected sculptured totem poles, which represent the ancestry of the house-owner, and also often contain the ashes of the

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dead. Colossal wooden figures of birds and animals are erected over the graves of the medicine men, who are buried, not burned. The Tlingit made effective weapons and utensils of stone and bone, and hammered out ornaments and weapons from the native copper, which they picked up. They were traders and slave-holders, purchasing slaves from neighboring tribes or capturing them in war. The Tagish, living on the headwaters of the Lewis River, is the only inland tribe of this stock.

Most of the Tlingit tribes are in some degree civilized, and in summer work in the canneries of Alaska. They receive no aid from the Government.

KULANAPAN FAMILY

The region occupied by this family extended back from the shores of the Pacific Ocean, south of the Russian River in northern California. There were a large number of tribes or villages.

LUTUAMIAN FAMILY

Two tribes, the Klamath and the Modoc, belong to this family. The latter will be remembered in connection with the so-called Modoc war, in which General Canby was killed.



BARTELDA
Chiricahua Apache

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MUSKHOGEAN FAMILY

South of the Algonquians and Iroquois, and extending from the Mississippi River on the west to the Atlantic Ocean on the east and to the Gulf of Mexico on the south, lived the Muskogean tribes. They occupied a part of Tennessee and most of Mississippi, Alabama and Georgia. On the borders of this territory lived a few small unrelated stocks, while most of Florida to the southward was occupied by the now extinct Timuquanan family.

The tribes of the Muskogean family lived in a fertile country with abundant rainfall and were well advanced and prosperous. They resided in permanent towns with strong and durable wooden buildings, often placed for defense on artificial mounds. They cultivated the ground, raising large crops, and their stone weapons and utensils were of striking beauty.

Among the Muscogee, descent was in the mother's line. Women were honored and sometimes were chiefs. The tribes were divided into gentes, and marriage was forbidden within the gens. The burial customs somewhat resembled those of the Hurons, the bones of the dead, after a certain time, being cleaned and deposited in a common sepulchral mound. They have traditions of a migration from the west and northwest. Many of the customs of the Muscogee bear close resemblance to those of the so-called "Mound-Builders" of the Ohio Valley

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and it is probable that they are the descendants of those people, about whom there has been so much speculation.

It is believed by many students that the Natchez, given below as a linguistic family, is really a section of the Muskogean family.

Most of the Muscogee of the present day are in the Indian Territory. Several of the tribes are practically extinct or absorbed, but the Creek, Choctaw, Chickasaw and Seminole still survive as considerable tribes. There are still a few Choctaw in Mississippi and the Florida Seminoles are well known.

NAHUATLAN FAMILY

This family, which was formerly regarded as belonging to the Shoshonean linguistic stock, is represented by a number of tribes, most of which reside in Mexico. It was one of the three principal divisions of Dr. Brinton's Uto-Aztecan family. Its territory lies south of the United States.

NATCHESAN FAMILY

The people of this stock resided on the Mississippi River not far from the present town of Natchez. There appear to have been two tribes, the Natchez and the Taensa. The latter have long been extinct, and nothing is known about their language further

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than the statements of the old writers that it was allied to that of the Natches.

In 1882 a supposed vocabulary and grammar of the Taensa language was published in Paris by J. D. Haumonté. It was received by American students with great interest, but a little examination showed that the supposed language had been invented by the man who published it, and who pretended to have derived his materials from an ancient Spanish manuscript.

In the American Anthropologist for July, 1899, Mr. James Mooney has given a very interesting account of the extermination of the Natchez.

There are still a very few of these people among the Creeks in the Indian Territory.

PIMAN FAMILY

In the Piman family are included several desert-inhabiting tribes which live in southern Arizona and in Mexico. Of these the best known are the Pima and the Papago, with which last are usually mentioned the Maricopas, who, however, though for two centuries associated with the Pimas, belong to a different family. Such association of two tribes of different families is not uncommon. Other examples are seen in the case of the Blackfeet and the Sarsi, and the Kiowa Apache.

The Piman tribes are believed by eminent authorities to have been the occupants of the valley of the

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Gila River at the time when that country supported a large population of agricultural people, who watered the land by extensive irrigating ditches and occupied permanent houses collected together in considerable towns. These were the builders of the *Casas Grandes* and of those other ruins in that region which have been the subject of so much speculation and have given rise to so many theories.

When the early Catholic missionaries first came to the Pimas, they found them occupying houses built of large adobe bricks, and sometimes roofed with tiles, or built of wood and plastered with mud.

Piman tradition claims these ruins as their former homes, and some of the tribes were also the builders and occupants of some of the cliff dwellings, so abundant in the region. From this territory, the Pimas were driven by the attacks of the Athapascan invaders from the north, and were forced to flee southward to their relatives in the desert. The Apaches still relate the tradition of their attacks on the cliff-dwellers, long, long ago, and tell how they drove them from their homes. Nevertheless, the Pimas are said by the early historians to have been as brave as well as an industrious people.

Besides the corn which they grew and on which they chiefly subsisted, these tribes raised cotton, which they wove and dyed with much skill.

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PUEBLO FAMILIES

Under the general title Pueblo, a Spanish word meaning town, are grouped together in the public estimation members of four different language stocks, who are called Pueblo Indians, because they inhabit large communal houses of two or more stories. Their method of life has nothing to do with their race; they were obliged to adopt it as a means of protection against their enemies.

Many speculations have been indulged in with regard to the ruins of houses, cliff dwellings, irrigation ditches and other works which are scattered through the Southwest, chiefly in New Mexico and Arizona and to the southward; and these constructions have been supposed to be relics of some high civilization which existed in that region in prehistoric times. No such elaborate theories are needed to explain these remains, which were probably constructed in part by the ancestors of the present Pueblo tribes, who at one time were much more numerous than now, and in part by the Pimas.

When the Spaniards under Coronado marched north to explore the land, they found the Pueblos living in towns and cultivating the soil by means of irrigation; safe within their fortresses from the attacks of their fierce enemies of the lower land, and for a short time protected there, even against the Spaniards clad in armor and bearing guns. To-day, the Pueblos live much as they lived then, but most

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of them now speak Spanish and many bear Spanish names. They have had Spanish missionaries for more than 300 years.

They have always cultivated the soil, growing corn, cotton, peaches and apricots, and have considerable herds of horses, donkeys, cows and sheep. They are skillful weavers, make pottery and to some extent work the turquoise, which they mine from veins in the mountains. They understand the art of weaving feathers and make some basket work; they grind their corn on the stone mill called metate and thresh their wheat by driving horses over the straw lying on the ground; then choosing a time of day when the wind blows, the people enter the corral and throw grain and chaff into the air and the wind winnows it for them. It is then gathered up, placed in baskets and once more cleaned by being poured in a little stream from a height down to the ground, when it is ready to be used.

The celebrated houses of the Pueblos are built either of stone or of adobes, and each one is usually occupied by the members of a single gens. When stones are used for the houses, they are held together by mud mortar.

The dwellings on the cliffs were usually built on ledges, and often consisted only of an outer wall enclosing a cave. For the walls squared stones only were used, and the homes were reached sometimes by ladders, sometimes by steps cut in the rock, and sometimes even by ropes let down from above.

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The religious ceremonial of the Pueblos, whatever their stock, is elaborate; and has been carefully studied by the workers of the Bureau of Ethnology. It is among the Pueblo Indians that the famous snake dance takes place. This is performed with living snakes, often rattlesnakes, which the dancers carry about in the teeth as they rush through the dance. The ceremony is curious and interesting and has been many times described. It is a form of worship; in effect a prayer for rain.

Setting aside the Moki—the Hopi—which belongs to the Shoshonean family, the Pueblo people are grouped in three families—the two given below and the Zuni.

KERESAN FAMILY

This family includes the Pueblos of New Mexico:

Acoma,	San Felipe,
Cochiti,	Santa Ana,
Hasatch,	Santo Domingo,
Laguna,	Seemunah,
Paguate,	Sia,
Punyeesty,	Siamma,
Punyekia,	Wapuchuseamma.
Pusityitcho,	

TANOAN FAMILY

Fourteen Pueblos are included in this linguistic stock. They are:

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Hano,	Sandia,
Isleta (in New Mexico),	San Ildefonso,
Isleta (in Texas),	San Juan,
Jemez,	Santa Clara,
Nambe,	Senecu,
Picuris,	Taos,
Pojoaque,	Tesuque.

All these villages are upon the Rio Grande or its tributaries in New Mexico, except the pueblo of Hano, which at the close of the seventeenth century united itself with the Moki (Hopi) in north-eastern Arizona.

SALISHAN FAMILY

Many of the tribes of this family lived on the sea-coast of Oregon, while others occupied almost the whole of northwestern Washington, a considerable area in eastern Vancouver Island, and a great territory on the mainland in British Columbia, extending far inland. They also lived along a considerable part of the Upper Columbia River. There were between sixty and seventy small tribes, and there are still existing perhaps 20,000 people of this family.

The Salish are a people who depend in some degree on hunting but chiefly on fish, which they capture on the sea-coast or in the rivers when the salmon run up to spawn. They differ from many tribes in that descent is in the male line, and the child does not follow the mother's social group.

The best-known tribes of Salish stock in the



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United States to-day are the Flatheads, Kalispel, Pend d'Oreilles and Spokane. The Flatheads never flattened the head as we understand it, this practice having been followed by other tribes living to the northwest of them. Mr. Mooney has shown that the term was applied to the Flatheads in contempt, by tribes farther to the west, who by artificial means had changed the shape of the head, making it pointed. The term as used by the more westerly Indians meant head that is flat on top, *i. e.*, not pointed; but the first travelers gave this name to tribes which compressed the forehead, meaning flat forehead. Thus Indians and whites used the same name for two diametrically opposite things, and the term was naturally misunderstood by both.

SHAHAPTIAN FAMILY

This family occupied a large area of country along the Columbia River and its tributaries, between the parallels of 44° and 46° North Latitude. They thus touched the country of the Shoshoni and the Blackfeet on the southeast and east, and extended westward to the Pacific coast tribes. They sometimes crossed the mountains and descended to the plains to hunt buffalo.

The best known among the Shahaptian tribes are the Nez Percés, whose dash for freedom from their old reservation toward British America in 1877 will always be famous in Indian history. The Nez

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Percé war was brought about by the encroachments on their reservation of white people, while the remonstrances sent to the Government by the Indians were disregarded. Collisions between the trespassers and the Indians became frequent, and a commission was sent from Washington to try to induce the Indians to move away to some other spot. They acceded to this request, but while they were preparing to move, and were collecting their cattle and horses for the change, a band of white robbers attacked them, killed one or more of the men in charge, and ran off with the cattle. This was the climax. Joseph, chief of the Nez Percés, could no longer restrain his men, who attacked a neighboring settlement and killed twenty-one people. Troops were ordered out to punish them, and the Indians began their retreat. The band numbered about four hundred and fifty, of whom more than three-fourths were women and children. Yet they crossed the Rocky Mountains, came out on the plains, and after the loss of more than half their men, had reached the Bearpaw Mountains, almost within sight of the British line, when they were overtaken by fresh troops, their retreat was cut off, and they finally surrendered; only, however, on pledge that they should return to Idaho in the spring. Nevertheless, they were sent to the Indian Territory, where fever still further reduced their numbers, and not until seven years later was the promise kept which had been

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made on their surrender, and they were sent back to the place from which they had come.

The Nez Percés are a fine people, who may compare well with any Indians on this continent. As long ago as 1843 they were described in the report of the Indian Commissioner as "noble, industrious, sensible." They had always been friendly to the whites, notwithstanding the many wrongs that they had suffered at their hands.

SHOSHONEAN FAMILY

The vast areas originally controlled by the Algonquian and Athapaskan families have already been spoken of, but there was one other language stock whose original territory almost equaled theirs. This was the group known as the Shoshonean. If the Algonquians controlled a country stretching from Georgia to Labrador and from the Atlantic Ocean to the Rocky Mountains, and the Athapascans had tribes on the borders of the Arctic Ocean and also in northern Mexico, the territory of the Shoshoneans extended from near the parallel of 49° north latitude almost uninterruptedly south to the Isthmus of Panama, and from the Pacific Ocean east to the great plains, and even to the Gulf of Mexico.

Dr. Brinton has called this the Uto-Aztecan stock. It was remarkable, not only for the extent of territory which it occupied, but also for the great diversity of cultures found among its tribes. The so-

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called Digger Indians of Nevada and California have long been regarded as the lowest physical types found among the North American Indians, and were also the most miserable in the life they led, while the Aztecs of Mexico possessed the highest culture of any of the inhabitants of North America.

Among the best known of the Shoshonean tribes were the Comanches, who, more than two hundred years ago, ranged over the great plains at least as far north as the Yellowstone River. Gradually driven south from this country, they have been in our own time fierce raiders in the Southwest, harrying without mercy the settlements of Texas, and carrying their war expeditions far south into Mexico, whence they supplied themselves constantly with fresh herds of horses and with captives who grew up in the tribe, and, on reaching manhood, became fierce enemies of their own blood. The Comanches are very closely related to the Snakes, or Shoshoni, and it is said that a part of them separated from the Shoshoni not much more than one hundred years ago. The tribal sign by which they denote themselves is identical with that for the Shoshoni. Most of the people of this stock are sun and light worshipers, and all of them have a great reverence for the coyote, which is in some sense deified by them and corresponds in a measure with Nápi and Nani-bozho, of the Algonquian tribes.

The Moki, or Hopi, belong to the Shoshonean family, but long ago adopted the Pueblo mode of life.

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There are not far from fifty tribes of this stock, most of which, however, live in Mexico or to the southward. Among the best known of those found in the United States are the following: Bannock, Chemehuevi, Comanche, Gosiute, Paiute, Paviotso, Shoshoni, Hopi, Ute.

SIOUAN FAMILY

Because of the warfare in modern times between the Sioux and the white men, this is one of the more familiar of Indian names. The northern members call themselves Dakota, meaning allied or confederated in language, while the English name, Sioux, is a corruption of the term applied to them by the Algonquians, meaning snakes, and so enemies. In recent years the tribes have lived chiefly about the westernmost of the Great Lakes, and extended thence to and down the Missouri River and far out on the great plains; but in ancient times this was not the case.

The Sioux are a strong and hardy people; most of whom supported themselves by hunting the buffalo, though the Mandans and one or two sub-tribes of the Sioux have always practiced agriculture.

They do not appear to have had the gentile system, or, if so, it was not general. Their government was by chiefs, and the son inherited from the father.

Until within a few years, it was generally believed that these tribes had reached their modern home in

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the middle west by emigration from some point still farther west, but the investigations of Hale, Gatschet and Mooney have shown that the original home of the Sioux was on the Atlantic coast, and that certain small aggregations of people, whose relationships were long unknown, who have lived on that coast within one or two hundred years, are remnants of Siouan tribes who had earlier journeyed westward.

It is altogether probable that those tribes found in the west when the first white men reached the Missouri River had emigrated from their eastern home not very long before.

Nearly two hundred years ago, Gravier stated that the Miami and the Illinois knew the Ohio River as the river of the Akansea, because that people had formerly lived along it. The Akansea is the Quapaw tribe of Dakota stock which formerly lived on the Arkansas River. Catlin reported that the Mandans, whom he found living far up the Missouri River, had a tradition that they were emigrants from the east, and this tradition he used in support of his belief that they were descendants of the Welshmen supposed to have reached America under Prince Madoc. Major Sibley, more than sixty years ago, received from an old man of the Osages, a tribe of Dakota stock, essentially the same statement which is quoted by Gravier. The old Osage averred that his tribe had originally emigrated from the east, following the Ohio River down. He described that

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stream and the falls of the Ohio at Louisville, where his people had dwelt for some time, and where certain bands had separated from the main body and traveled away through the neighboring country. Those who continued their march down the river, when they reached the Mississippi, proceeded to the mouth of the Missouri, and then other bands broke off from the main body, some going up the Mississippi, others up the Missouri.

There is thus a considerable body of independent traditional evidence going to show that such a migration took place. This alone would be strong, but besides this we have indisputable evidence of their presence in the east, in the language of Siouan tribes, known to have had their homes on the Atlantic coast since the white people came. In his interesting paper on the Siouan Tribes of the East, published by the Bureau of Ethnology, Mr. Mooney shows that at the time of the establishment of the southern colonies in America, the western half of what is now Virginia, almost the whole central portion of North Carolina, and the whole northeastern part of South Carolina, were occupied by tribes, of which many were certainly of this stock. The banks of the river Neuse, and the seaboard from Cape Lookout northward, were held by tribes of other blood, the Tuscaroras, living along the Neuse, while north of them were tribes of Algonquian blood, excepting only the Nottoways, who, like the Tuscaroras, were Iroquois. Between these Siouan tribes and the fierce Iroquois,

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whose home was chiefly in what is now northern and central New York, there was a bitter feud, and the stronger and more virile people of the north made constant raids to the southward, and kept the Siouan tribes which inhabited the spurs and foothills of the southern Allegheny Mountains in a state of constant alarm. So fierce and so continual were these assaults, that these southern tribes early implored the help of the English against the northern enemy, and at length, when this help was not given them, a number of the tribes left their villages and assembled in close proximity to Fort Christanna, where they hoped that they might be protected from attack. Even this did not save them, for not long after they had taken refuge there, a party of Iroquois attacked them under the very guns of the fort, killed several of their men and took others captive.

It was not until 1722 that the colonists were able to persuade the Iroquois to make with these southern tribes what proved to be a lasting peace. But this peace came too late to save them from extinction. Broken and decimated by the attacks of their enemies, and still further enfeebled by their closer contact with the whites, they melted away, and disappeared; some of them, as individuals, joining tribes of their own or alien blood, and being absorbed by them; while still others migrated by little companies, and were heard of here and there for a hundred years or two, and then disappeared, or perhaps to-day are known as living by tens or twenties



CHIEF JOSH
San Carlos Apache

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with some other tribes, yet still preserving their names and something of their language.

The migration of the Sioux, whom we, in our day, know as inhabiting the west, perhaps took place long before all this. How those tribes moved west, or when, we do not know, but we may imagine that many, with whose names we are most familiar, have reached their modern home since the discovery of America. Mr. Mooney says: "The absence of Siouan names along De Soto's route in the interior country held later by the Osage is significant, in view of the fact that we at once recognize as Muskhogean a number of the names which occur in the narrative of his progress through the Gulf States. The inference would be that the Muskhogean tribes were already established in the southern region, where we have always known them, before the Siouan tribes had fairly left the Mississippi. In accordance with Osage tradition, the emigrant tribes, after crossing the mountains, probably followed down the valley of New River and the Big Sandy to the Ohio, descending the latter to its mouth, and there separated, a part going up the Mississippi and Missouri, the others continuing their course southward and southwestward. In their slow march toward the setting sun, the Kwapa probably brought up the rear, as their name lingered longest in the tradition of the Ohio tribes, and they were yet in the vicinity of that stream when encountered by De Soto."

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It is interesting to find how universal this tradition of an eastern migration is among the different tribes of Siouan stock. Even the Assiniboinés, who have long resided in northern Dakota and in Canada, say to-day that many generations ago their fathers lived on the salt water, and while they cannot tell how long ago this was, nor indicate the route followed on their western journeyings, they are all positive as to the main fact.

It appears to be commonly thought, that because in modern times the Sioux were buffalo hunters, they had never practiced agriculture. This is an unwarrantable inference. It is altogether probable that when they lived in their eastern homes, and even during their slow migration westward, most Siouan tribes, if not all of them, depended largely on farming for their living, and that it was only after they had reached the country of the buffalo and had found flesh food so abundant, and hence life so easy, and had encountered also a climate drier than anything that they had ever before known, that they gradually gave up the practice of tilling the soil. The Mandans never abandoned agriculture, and probably the Omahas did not. Neither did certain tribes farther west; those which ceased to practice it did so, it is reasonable to believe, because of the changed conditions of their environment.

The Sioux known to us as living in the Dakotas, Wyoming and eastern Montana are recent immigrants to those regions. There were few Dakotas on

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the western side of the Missouri River when Lewis and Clark ascended that stream, but during the first half of the last century large numbers of them crossed it, to live permanently on the western side.

Of the tribes of Dakota stock now or recently living in the western country, the best known are the Dakota proper or Sioux. Others, less important, are the Mandan, the Omaha, or people "up the stream"; the Crows, the Osage, the Oto, Missouri and the Quapaw, or "down-stream" people. Besides these are lesser tribes, the Iowa, Kansa, Hidatsa, Ponca and Winnebago.

The tribes of Siouan stock, of whom we know as living on the sea-coast in historic times, were the Biloxi on the Pascagoula River in southeastern Mississippi, the Tutelo in southern Virginia, the Catawba in northern South Carolina, and the Woccon in North Carolina; there were probably many other tribes whose names have been forgotten.

Some well-known Siouan tribes, in the early part of the nineteenth century, were situated as follows:

Arkansas or Quapaw, on the Lower Arkansas River.

Assiniboine, on the Saskatchewan River.

Crow, on the Upper Yellowstone River.

Iowa, on the Iowa River.

Kansa or Kaw, on the Kansas River.

Hidatsa, Minitari, or Gros Ventres of the Missouri, on the Missouri River.

Mandan, on the Missouri River.

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Ogalala, west of the Missouri River.

Omaha, on the Elkhorn River.

Osage, on the Arkansas and Osage Rivers.

Oto, on the Lower Platte River.

Ponca, near the Oto.

Sioux (in general), on the headwaters of the Mississippi and on the tributaries of the Middle Missouri.

Winnebago, on the western shore of Lake Michigan.

Yankton, on the Upper Iowa.

SKITTAGETAN FAMILY

To this family belong the Haida of Queen Charlotte's Islands and Prince of Wales Archipelago. In appearance, ways of life, and in artistic development, the tribes of this group closely resemble those of the Koluschan family; and, indeed, this resemblance extends to most of the coast tribes of north-western America, between Puget Sound, in the United States, and Cook Inlet, in Alaska.

TIMUQUAN FAMILY

Most of Florida—if not all of it—was occupied by people of this stock, concerning whom very little is known. It is quite certain that the country from the northern boundary of Florida, as far south as Lake Okeechobee, was occupied by them and they

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seem to have had many tribes or villages. They have been extinct for more than a hundred years, but the records of their speech left by the Spanish missionaries show that it was an independent stock, and the best authorities believe that it had affinities with the Carib language.

TONIKAN FAMILY

The Tonika lived near the Mississippi River in two settlements. The northernmost lay wholly in the territory of the Muscogee, while the southernmost was on both sides of the Mississippi River in Mississippi and Louisiana. There are still a few Tonikas residing in Avoyelles Parish, Louisiana.

TONKAWAN FAMILY

Eighty years ago the Tonkawa were a tribe of some importance, roaming over western Texas. They long served as faithful scouts for the United States troops in the Southwest, and their services to the Government ultimately led to their being overwhelmed in revenge by other tribes whom they had helped to subdue, and thus to their practical extinction. There are now fewer than fifty Tonkawas left.

They are reported to have deified the wolf, which they held as their ancestor and creator, a belief which reminds us somewhat of those held by many

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tribes on the Pacific slope concerning the prairie wolf.

UCHEAN FAMILY

The Yuchis occupied a small territory lying east of the Muscogee in central Georgia. In many of their customs they resemble the Creeks, which may in part be accounted for by their long association with that tribe. They call themselves "children of the sun," which they regard as their mother. They have a tradition that a very long time ago the Creeks conquered them and brought them from their ancestral home to reside with the victors.

Several hundred Yuchi still live with the Creeks in Oklahoma.

WAILATPUAN FAMILY

Only two tribes, the Cayuse and Molale, represent this small family. They lived near the Columbia River; the Cayuse near the mouth of the Walla Walla; while the Molale, a mountain tribe, lived south of the Columbia River, about Mounts Hood and Jefferson, in Oregon and Washington.

WAKASHAN FAMILY

This large family, consisting of thirty-seven tribes, occupied the coast of northwest Washington, of Vancouver Island and parts of British Columbia. It

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included such well-known names as the Yuclulaht, the Bellabella, the Kwakiutl and the Quatsino; and the group has been carefully investigated by that eminent student, Dr. Franz Boas.

People of this stock were fishermen and hunters and expert canoemen, familiar with the ways of the sea. They were skillful with the harpoon, the fish spear, and the bow and arrow. They were great respecters of wealth, and the highest ambition of each man was to accumulate as much property as possible, in order that, when he had acquired a sufficiency, he might give it all away at a great feast, called a *pot-latch*, an occasion for presenting gifts.

Among these people descent was in the male line, the child following the father. The men were brave and women were honored for their virtue.

In most of their ways the tribes of this family resembled the Koluschan and Skittagetan stocks.

YAKONAN FAMILY

The tribes of this family occupied many villages on the western coast of Oregon, and on the streams near it. They were chiefly a fishing people. The remnants of tribes belonging to it are dispersed among various Indian agencies, and little is known of their present condition.

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YANAN FAMILY

A single small tribe living in northern California, near Lassen Butte and Round Mountain, California, represents this family. They have a tradition that they came from the far East, and they are said to differ much in appearance from surrounding tribes. They are practically extinct.

YUMAN FAMILY

Along the Colorado River in Arizona and California, and on both sides of the Gulf of California, are found Indians of this family, represented by a number of tribes and still sufficiently numerous. To this family belong the Yuma, Maricopa, Cocopa, Havasupai, Mohave, Walapai, and other tribes. Some of these are known also as Apache Mohave, Apache Tonto and Apache Yuma, a nomenclature which might lead to the confusing of these people with the true Apaches of Athapascan stock. As Dr. Brinton has pointed out, the word Apache is merely a Yuma term for fighting men, but it has usually been applied to people of Tinneh or Athapascan stock, and should be confined to them.

The Yuma are a strong, vigorous people, possessed of considerable energy and a willingness to work. Many tribes are agricultural, but of course the crops that they raise depend in large measure on the character of the country they occupy; yet even

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the Cocopas, inhabiting the deserts of lower California, grow a little corn and a few squashes in hollows between the rocks.

The Yumas and the Maricopas made good pottery and baskets.

ZUÑIAN FAMILY

This family is represented by the single Pueblo of Zuñi, on a river of the same name in western New Mexico. It does not differ markedly from other Pueblo groups.

OTHER FAMILIES

Besides these, there were a number of other families, most of them of minor importance, which it is necessary only to enumerate. Such were:

CHIMAKUAN FAMILY, in northwestern Washington.

CHIMARIKAN FAMILY, on New and Trinity Rivers, California.

CHUMASHAN FAMILY, from San Luis Obispo, California, south along the coast to San Buenaventura and inland, including the Missions Santa Barbara, Santa Inés and Purissima.

COAHUILTECAN FAMILY, portions of Mexico and Texas, including the state from which it takes its name. Practically extinct.

COSTANOAN FAMILY, south of San Francisco Bay to Monterey, California.

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ESSELENIAN FAMILY, from the Bay of Monterey to the San Lucia Mountains.

KALAPOOIAN FAMILY, valley of the Willamette River in Oregon.

KUSAN FAMILY, about Coos Bay in Oregon.

MARIPOSAN FAMILY, along the King's River and Tulare Lake, California.

MOQUELUMNAN FAMILY, on the Tuolumne River, California.

PUJANAN FAMILY, west bank of the Sacramento River, north nearly to Pitt River.

QUORATEAN FAMILY, on the Lower Klamath River, California.

SALINAN FAMILY, coast about the Missions of San Antonio and San Miguel.

SHASTAN FAMILY, Upper Klamath River and valley of Pitt River in northern California and north as far as Ashland, Oregon. A consolidation of the former Sastean and Palaihnihan stocks of Powell.

TAKILMAN FAMILY, Upper Rogue River in Oregon.

WASHOAN FAMILY, Reno, Nevada, to and through the Carson Valley.

WEITSPEKAN FAMILY, Lower Klamath River.

WISHOSKAN FAMILY, about Humboldt Bay, California.

YUKIAN FAMILY, Round Valley, Cal.

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We are accustomed to speak and think of Indian tribes and linguistic stocks as if, under former conditions, the people of the various tribes and families kept exclusively to themselves and never mingled their blood with alien currents. Such a notion is wholly erroneous. There was a constant infusion of new blood into all the tribes, and from a variety of sources. In times of peace, there were frequent intermarriages between individuals belonging to different tribes, as between Ree and Sioux or Cheyenne; between Cheyenne and Sioux or Ree or Arapaho or Comanche; between Pawnee and Comanche or Cheyenne or Omaha or Ree.

In times of war, on the other hand, captives were constantly being taken; women who became the wives of their captors and bore them children, little boys and girls who were adopted and grew up to manhood and womanhood as members of the tribe and with the same feeling for it as if they had been born in the camp. Such children, in the course of time, married members of the tribe, often of pure blood. Among the more warlike and energetic tribes, this admixture of foreign blood was very great, and this alien strain undoubtedly added much to the vigor of the tribe, not only improving it physically, but also giving it dash and energy. Among the Northern Cheyenne, three out of the four principal chiefs were recently half-bloods of other tribes, and it may well be that the eminence

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which they have attained is in part due to their mixed blood.

These Northern Cheyennes are a good example of this mixture of the blood of their tribes. From Two Moons—the principal chief—a list has been obtained of the peoples with which at times they have been at war, and from which captives were taken, and it numbers 28, as follows: Apache, Kiowa, Comanche, Paiute, Mountain Ute, Spaniard (Mexican), Snake, Bannock, Grass Lodge People (unidentified), Flat-head, Nez Percé, Blackfoot, Assiniboin, Cree, Ree, Mandan, Gros Ventre of the Missouri, Ponca, Omaha, Pawnee, Cherokee, Osage, Potawatomi, Crow, Arapaho, Sioux, Wichita and Navaho. Indeed the Northern Cheyennes say—though of course they do not mean this to be taken literally—that it is not now easy to find in the tribe a person who has not some mixture of foreign blood in his veins.

In the old war days what was going on in the Cheyenne tribe was occurring to a greater or less extent in all the other tribes; the Pawnees received fresh blood from their friends and allies of different stock from them, and also from their enemies, by capture; the Blackfeet did the same, and so with all the other tribes and families wherever they might be.

Among the tribes which formerly raided into Mexico and which took hundreds of white captives, there is a strong infusion of Mexican blood. This is notably true of the Comanches, at least one of

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whose chiefs in recent years was the son of a white mother. White children, captured when young and reared in an Indian camp, became as truly Indian in their nature as the purest-blooded savage of the tribe. An instance of this kind came under my own observation in recent years in the case of Blue Hawk, a member of the Northern Cheyenne tribe. This man is a curly-haired Mexican, captured many years ago by the Cheyennes during a raid into the southwest. Blue Hawk, a boy of ten years, was herding mules when he was picked up by the war party. Adopted into the tribe, he lived with them until their surrender to the whites. His color and appearance showing his race, Government officials endeavored to learn his history in order to restore him to his family. After some time they succeeded in learning where he had come from and who he was, and a brother came from Mexico to take him home. With much difficulty Blue Hawk was persuaded to accompany his brother, but when he reached Miles City, Montana, his courage gave out, he refused to go farther and returned to the Cheyennes, with whom he still resides.

Such minglings of blood took place under all sorts of conditions. Usually, perhaps, they were either between members of tribes that were at peace or between victors and their captives, yet this was not always the case. The Peace with the Snakes¹ is an example in which the general good feeling led to

¹ Blackfoot Lodge Tales, p. 3.

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intermarriage on a large scale between peoples of two distinct families. The story of Comanche Chief,¹ on the other hand, tells how a young brave on the warpath, peeping through a hole in a lodge, just as he was about to cut loose a horse tied before it, saw sitting by the fire a beautiful girl, with whom he fell in love, and for whom a year later he ventured into the camp of his enemy, facing death in the hope that he might win her. After he had succeeded in doing this, he made a lasting peace between the Pawnees and their long-time enemies, the Comanches, and this led to frequent intermarriages between the tribes. No longer ago than 1898, a young Blackfoot, visiting the Indian Congress at the Omaha Exposition, fell in love with an Apache girl there, and when the Congress broke up, went away with the Apaches, deserting his tribe and his people for the sake of the girl he loved.

¹ Pawnee Hero Stories and Folk Tales, p. 25.

CHAPTER VIII

THE RESERVATIONS

THE Indians of the United States, exclusive of Alaska, number 304,950, scattered through twenty-seven states of the Union, and are under the care of the Indian Bureau, which attends to their lands, monies, education and general welfare. There are, of course, a considerable number of Indians in some of the states in the East over whom the Indian Bureau exercises little or no control. Those whom the Bureau does supervise and control are located on 186 reservations, which are tracts of land reserved for their special use in twenty-three states and territories, chiefly west of the Mississippi River. The reservations vary in size from 296 to 12,000,000 acres, their aggregate area being 72,140,194 acres. To individual Indians 31,093,647 acres have been allotted, while 41,046,547 acres remain unallotted. The estimated aggregate value of this unallotted land, together with 17,919,304 acres of allotted land, remaining under the jurisdiction of the Indian Bureau is \$524,636,121; the timber alone on this land is estimated to be worth \$73,257,374.

Practically no one in this country has any knowl-

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edge of the present condition of the Indians at large. Certain individuals, of course, possess special information of particular tribes, and can answer questions about them with much fullness of detail, but no one outside the Indian Office—and but few persons there, without looking up the records—can reply satisfactorily to questions as to where the various tribes are situated, what they are doing, how much they are contributing toward their own support, whether they are advancing, retrograding or standing still, what proportion of their youth is being educated.

For the purpose of supplying such information, I have prepared a brief statement of the conditions prevailing on each of the different reservations, from which those who are interested may gain a fair idea of the situation of the Indian as he is to-day. The facts have been compiled with care and have been brought down to the year 1910. For the opportunity to secure this late information I have to thank the Indian Bureau, which has given me every assistance. It is believed that this record represents, as fairly as can be shown by any one individual, the condition of the North American Indian to-day in his relation to civilization.

For the general reader the most interesting points to be gathered from these statements are those which have to do with the advance toward civilization in respect to self-support and the education of the rising generation. It will be observed that as to both



TAWOKONI JIM
Wichita

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of these matters there is the widest possible variation in different tribes. The Indian has every capacity for work—for he possesses strength, endurance and industry. On the other hand, he is easily discouraged, and hesitates to throw himself into unaccustomed labor because he is doubtful whether the results will be commensurate with the effort put forth. If he can feel assured that his exertions will receive an adequate recompense, he is—at the present day—as willing to work as in the old day he was ready to toil at his hunting or to undergo the manifold hardships of the warpath.

The old-time fashion of insisting that he should plow and sow in the midst of the waterless desert cast a blight on the Indian's industry, since the constant failure which was inevitable resulted in implanting in his mind the conviction that for him work was useless because work in the white man's way brought him no return. The authorities of those days, knowing nothing practical about the Indians, and persuaded by eastern doctrinaires who knew as little, were convinced that agriculture was the only pursuit by which—wherever he might be—the Indian could thrive, and in this belief they urged him to plant, not knowing whether the field he was to cultivate was on the top of some barren mesa, or in the arid regions of Dakota, or in some well-watered, fertile valley in eastern Kansas.

We are now engaged in the slow process of uprooting the belief which we implanted in the In-

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dian's mind; and having discovered our own error we are striving to convince him that he must unlearn the lesson which we taught him. Having learned for ourselves that diverse industries must be practiced in different climates, we are now trying again to change the Indian's ways and to adapt his methods of self-support to his surroundings.

People who have once absorbed a conviction are slow to let it go, and there are still many white men who believe that all Indians everywhere must grow crops. The Indian is even more reluctant than the white man to abandon a faith once held and so in many cases he clings to the belief, which the white man's instruction and practice have so firmly impressed upon him, that to work is useless because he will receive no compensation for his labor. We are paying now, in appropriations for the Indian's support, for our own blunders in the past.

The reservations of a dozen years ago were all in charge of Indian agents. Those of to-day, with but one exception, are cared for by bonded school superintendents, who besides being at the head of the school's system, also perform the old time duties of Indian agents and do much of the work which will be described in a subsequent chapter.

APACHE PRISONERS

In 1876 the United States, acting upon the complaint of the Mexican Government that Geronimo

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and his band of Apaches had committed depredations in Sonora, removed these Indians from their reservation to San Carlos, Arizona. Subsequently Geronimo and others of his band fled to Mexico. When they returned to this country, he and his followers were arrested and again placed on the San Carlos Reserve in Arizona. In 1882 Geronimo again raided in Sonora, and he and his band were subsequently captured in the Sierra Madre Mountains by United States troops under General George H. Crook.

In 1884-85, Geronimo gathered a band of hostiles and raided through southern Arizona and New Mexico and into the provinces of Sonora and Chihuahua in Mexico. Again General Crook proceeded against the hostiles and in August, 1886, the entire band, numbering about 340, including Geronimo and Nachi, the hereditary chief surrendered to General Miles, who had relieved General Crook.

These Indians were sent as prisoners of war to Forts Marion and Pickens, in Florida, where they were confined for about a year and were then transferred to Mount Vernon Barracks, Alabama. By authority of the Act of August 6, 1894 (28 Stat. L. 238), they were removed to and settled within the Fort Sill Military Reservation, Oklahoma, by the War Department, which expended about \$32,500 in establishing them at that place, in building dwelling houses, and providing these prisoners of war with cattle, farming implements, and other things needful.

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They were put in charge of Col. Hugh L. Scott, who managed them for years with great wisdom and gave them a splendid start in the right direction.

In 1897, through the influence of Colonel Scott, two tracts of land, commonly known as the eastern and western additions to the Fort Sill Reserve, were secured by agreement from the Kiowa, Comanche and Apache Indians—the owners of the surrounding country—and were added to the Fort Sill Military Reservation, “for exclusive use for military purposes and for the permanent location thereon of the Apache prisoners of war.”

In 1901 two other tracts, known as the northern and southern additions, were added to the Fort Sill Military Reserve, also for “the use and benefit of the Apache prisoners of war.”

The records show that when these Indians were established at Fort Sill, a promise was made to them on behalf of the government, that this was to be their permanent home, and that they would not be moved again, and that the area of the reservation was nearly doubled for the express purpose of settling them there permanently. All the steps taken in connection with their establishment and subsequently thereto, indicate that the original intention was to abandon the military post at some future time and allot the lands to the Indians in severalty. That their location at Fort Sill was intended to be permanent is further shown by the language of the agreement of February 17, 1897, with the Kiowa,



SIX TOES
Kiowa

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Comanche and Apache tribes, by the Act of Congress of March 3, 1901 (31 Stat. L., 1173), and by the terms of the Act of June 20, 1902 (32 Stat. L., 467).

During the seventeen years the Indians have lived at Fort Sill, under the remarkably judicious supervision of the military authorities, they have become prosperous, peaceful and contented; they have been taught to care for themselves in a large measure as agriculturalists, stock-raisers and mechanics. They cultivate individually considerable patches of land; they own and brand their individual cattle, and are permitted to sell their agricultural products.

Under the excellent management of the officers in charge, the Indians have been constantly instructed and kept employed in the care of their stock, in planting and cultivating their farms, and in other useful labor. The smaller children of the band attend a mission school on the reservation, and the larger ones are sent to non-reservation boarding schools—Chilocco, Okla., and Carlisle, Pa.

The total estimated value of the holdings of the Fort Sill Apaches, not including the land and individual horses and wagons, approximates \$162,000.

As shown by the report in 1909 of the officer then in immediate charge of these nominal prisoners of war, they had under cultivation about 1,400 acres of land; they raised in 1909 about 30,000 bushels of corn, which was sold in Lawton, Okla., at forty-five cents per bushel. They then had about 7,000 head

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of cattle, the natural increase under careful management, of the stock cattle originally issued to them. They owned a large number of fine horses, including twenty-two young brood mares of improved stock, purchased with their own money, and two good stallions for use in breeding.

According to this report, they numbered 261 persons, including men, women and children.

Recently a few of these Indians have expressed a desire to remove to the Mescalero Agency, N. M., but this wish does not appear to be general, and the principal reason advanced by the few for desiring such removal is their wish to be with their relatives on the Mescalero Reservation.

All those most familiar with their situation agree that, considering the great progress they have made toward civilization and self-support in their present location, such a removal would not be for their best interest, and that in view of the fact that they have acquired property of great value, any change in their location would undo much, if not all, that has been accomplished in their behalf.

In the Sixty-first Congress, Second Session, there was introduced a bill, S. 6152, "Providing for the allotment of land to the Apaches and other Indians under the charge of the War Department, Fort Sill Military Reservation, Oklahoma, and for other purposes."

The Department, February 18, 1910, reported that it was clear that these Apache Indians have, under

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the wise and careful management and strict discipline enforced upon them by the military authorities, advanced in civilization far beyond reasonable expectations, and that they are fully qualified to receive and care for allotments in severalty. Final action was not had on the bill mentioned.

It now appears that the War Department has for some time contemplated the establishment of extensive manœuvering grounds on and adjacent to the said military reservation, and it is intimated that allotments to these Indians would interfere with the use of these grounds for the purpose indicated. In a recent communication, the War Department expressed a willingness to have allotments in severalty made these Indians within any of the additions to the original Fort Sill Reserve. The Secretary of War added, however, that he would be compelled to oppose any plan to make allotments within the original military reservation.

BISHOP SUPERINTENDENCY, CALIFORNIA

The superintendent of Bishop, California, Indian School has jurisdiction over 481 Paiutes, who are located on the public domain in the vicinity of Bishop, Cal. Of the nineteen who have allotments on the public domain, five cultivate their land wholly or in part. Lack of water prevents the cultivation of more land. The principal crops are hay and corn.

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These Indians receive no rations or other support from the Government. The men find work at shearing sheep and at general labor for nearby ranchers. A number of the women and girls are employed as domestics. These Indians have 700 sheep, 50 hogs, and a few poor ponies.

The school population is 96. The Government provides three day schools with a combined capacity of 86, and the combined enrolment was 63 for the fiscal year 1910. From this jurisdiction 15 children attended public schools, and a number were cared for at the Carson, Nev., Boarding School.

Tuberculosis is very common. The liquor traffic is not very extensive.

BLACKFEET RESERVATION

The Blackfeet Reservation, located in northwestern Montana on the east slope of the Rocky Mountains and comprising approximately 1,500,000 acres, is occupied by 2,269 Piegan and Blackfeet Indians.

Owing to the great elevation and climatic conditions, farming is not profitable, although in some localities fair gardens are cultivated and a small amount of wheat and oats are produced. More attention will be given this industry upon completion of an irrigation project by the Reclamation Service to irrigate 30,000 acres. The Cutbank Canal, irrigating 14,000 acres of land, was completed by the



WHITE MAN
Kiowa

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Indian Service in 1906, mostly by Indian labor and teams.

The land is, however, well adapted to cattle, many of the Indians being engaged in this industry. Some of the Indians, especially mixed-bloods, possess large herds of cattle and horses, while some of the less industrious have no cattle at all. They are reported to own about 40,000 cattle and about 25,000 horses now as compared with 22,000 head of cattle in 1897.

Aside from stock-raising, many of the Indians work for other people, and during the latter part of the fiscal year 1910 more than 300 Indians were employed on the Two Medicine irrigation project. These Indians are generally self-supporting. The ration list has been cut from 1,850 Indians in 1900 to only 320 in 1910, most of whom are wholly or partially incapacitated for manual labor.

It is expected that the allotment work on this reservation, started in 1908, will be completed during 1911, each Indian receiving 320 acres of grazing land, or 40 acres of irrigated and 280 acres of grazing land. Approximately 800,000 acres will be allotted, leaving 800,000 acres to be opened for settlement under the Act of March 1, 1907. After the completion of allotments and the fencing of the lands the Indians will not be able to care for herds as large as in the past, but the quality of the cattle should improve.

Liquor has caused much trouble here in the past,

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It is reported that now only a small percentage of the Indians drink, and that the majority are anxious to stop the introduction of intoxicating liquors on the reservation.

A Government boarding school, two day schools, a mission school and one public school, have a total capacity of 312 pupils. After all these schools are filled, there are still here about 300 children without school facilities.

There is much tuberculosis on this reservation, but the sanitary conditions in Indian homes are steadily improving.

These Indians are hampered in their stock-raising industry by the prevalence of cattle thieves. The business of cattle stealing has become a regular industry, and the combined efforts of the reservation, county and Canadian police forces seem powerless to stop it.

Vagrant Crees

After the last Riel rebellion a band of Cree and Chippewa Indians fled from Canada into Montana to escape the Northwest Mounted Police. In 1908 there were about 138 of them scattered throughout the state, leading a nomadic life and eking out an existence by hunting coyotes for the bounty, selling trinkets and working at odd jobs obtained on ranches and elsewhere. Most of them were camped in the neighborhood of slaughter houses near the towns and cities, and their food supply was limited

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to bread and the refuse they received from these slaughter houses. They were on the verge of starvation, to prevent which the War Department issued rations to them to tide them over until they could be collected and put upon some reservation under the jurisdiction of the Indian Office.

These Indians were collected and removed to the Blackfeet Reservation in 1910. Arrangements have been made to allot them 80 acres of land each, purchased from the Blackfeet tribe. They drew rations from the time they were removed to the Blackfeet Reservation until May, 1910, when the rations were cut off and they were required to go to work. Work was obtained for them on the Two Medicine irrigation project, and they proved excellent workers and made good wages.

CALIFORNIA INDIANS

Scattered

Several thousand Indians, not under an agent, are scattered throughout the State of California. Perhaps 1,300 live on the Forest Reserves. Comparatively few of them are now on reservations. The majority live as squatters on the lands of white owners, or of the Government, or on land purchased for them by the Government, or in some cases bought by themselves from white owners.

To June 30, 1910, the Federal Government has

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purchased 5,339.98 acres of land for miscellaneous bands in California, expending therefor \$90,845.45.

Little is definitely known about these Indians except that they support themselves as best they can by all kinds of irregular labor.

Digger Indians

In central California, four miles from the town of Jackson, there are 48 Digger Indians occupying a reservation of 370 acres, bought for them under Act of March 3, 1893. The land is mostly rough and hilly and covered with thick underbrush. Of this land two and one-eighth acres are irrigated by water from two natural springs on the reservation.

These Indians are self-supporting, having twenty acres planted to gardens. They work at wood cutting, in the harvest fields and at picking grapes and hops. Generally speaking, their health is good, although some few cases of tuberculosis exist.

No Government school is necessary on this reservation, as the children are admitted to the public schools, seven out of the nine on the reservation being in public schools in 1910.

Upper Lake, California

Under the jurisdiction of the superintendent of the Upper Lake School, Cal., are 840 Digger Indians: At Potter Valley, Cal., 55; at Ukiah, Cal., 135; at Upper Lake, Cal., 650.

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The Federal Government has purchased (to June 30, 1910) 16 acres of land for the Potter Valley band and 143 acres for the Upper Lake band, expending for that purpose \$7,000.

The principal industry is farming work for the nearby white ranchers. In 1910, five of these Indians purchased a new \$500 Southwick self-feeding hay press, having a capacity of twenty tons per day and are gaining the patronage of the local farmers.

The school population is 168. There are three Government day schools, capacity 72, at which 50 Indians were enrolled during 1910; nineteen pupils attended public schools. This total enrolment of 69 leaves 99 out of school.

The most prevalent disease is typhoid fever; about fifteen per cent suffer from tuberculosis, and perhaps thirty-five per cent are troubled with trachoma. General health conditions are bad, and the single physician at Upper Lake cannot properly cover the field.

CAMP MCDOWELL RESERVATION

In August, 1907, this reservation was segregated from the jurisdiction of the superintendent of the Phoenix Indian School and made a separate superintendency. The Camp McDowell Reservation comprises an area of 24,971 acres, all unallotted. The climate is arid and the land desert, except where irrigated.

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The Indian population of 200 (Yuman) is distributed as follows: Mojave Apache, 171; Yavapai Apache, 7; Yuma Apache, 22.

These Indians are self-supporting, cultivating all of the 450 acres under irrigation. The principal crops are wheat, barley, corn and garden truck. Only 60 head of cattle are owned by these Indians. They have about 175 horses and ponies. Eighteen men work for the Ray Copper Company, at Ray, Arizona, and some are employed as laborers on the irrigation system. The women weave baskets. The Government provides one day school with a capacity for 40 pupils, where, in 1910, 25 of the 40 Indian children were enrolled.

There is some tuberculosis here and trachoma is prevalent.

The superintendent in his annual report for 1910 says: "I have never heard of any liquor being brought on the reservation, but some of the Indians make tiswin, a native drink."

CAMP VERDE, ARIZONA

On the public domain in the Verde River Valley are 400 Apaches, ignorant and poverty stricken. Their progress must be slow.

In May, 1910, the Government purchased thirty acres of land to be used for a school site and for farming purposes. Irrigation is necessary for suc-

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cessful cultivation of the soil, and temporary arrangements have been made with the Verde Ditch Company to supply water for this tract.

These people are self-supporting. Sixteen families now have nice crops of corn, beans, squashes, pumpkins, etc., growing upon twelve and one-half acres of this tract. No one is engaged in the live stock industry. Their main source of support is unskilled labor, such as making roads and ditches, clearing land, cleaning ditches, pitching hay, and chopping wood. Some of the women work as domestics for the whites and make and sell a few baskets.

Two day schools, conducted in rented quarters, one at Camp Verde and one at Mayer, place school privileges within reach of probably one-half of the children.

The general health of these Indians is good. There are a few cases of pulmonary and other forms of tuberculosis, and under present conditions little can be accomplished toward eradicating the disease. Only two cases of trachoma have been found, and both were sent to the trachoma hospital at Phoenix.

There are two open saloons within a few hundred yards of the school, and Mexicans are often used as middlemen in procuring liquor for the Indians.

CARSON SUPERINTENDENCY, NEVADA

The Carson, Nev., non-reservation boarding school, with a capacity for 300 pupils, is located

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at Stewart, Nev., three and one-half miles from Carson City, in a valley among the high mountains. The main range of the Sierra Nevada Mountains is just to the west, with perpetual snow in sight.

Until January, 1909, the superintendent of Carson School had charge of the schools at Bishop, Cal., Fallon, Nev., Fort McDermitt, Nev., and the Walker River Reservation, Nev. On January 1, 1909, all these were separated and made separate jurisdictions, each under a bonded superintendent.

The average enrolment of this school for the fiscal year 1910 was 266. The superintendent has jurisdiction over no Indians except the pupils at the school. Of these pupils, a number, estimated to be at least 200, come from the public domain in the vicinity and from Bishop, Fallon, Fort McDermitt, and the Walker River Reservation.

In this vicinity there are a considerable number of scattered Indians not under the direct supervision of anyone. Most of them have public domain allotments, and those who have water rights make fair use of their land in the cultivation of gardens and small farms. Few, however, have water.

They are entirely self-supporting and earn their livelihood chiefly by labor on ranches about the towns and in families, like any other laboring people.

There is considerable tuberculosis here, but the disease is believed to be less prevalent than among



PABLINO DIAZ
Kiowa

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Indians in more thickly settled communities on reservations.

CHEYENNE AND ARAPAHO AGENCY

At what was Cheyenne and Arapaho Agency, now divided into four separate jurisdictions each under a bonded school superintendent, namely, Cantonment, Cheyenne and Arapaho, Red Moon and Seger Schools, are located 1,854 Cheyennes and 892 Arapahos, distributed as follows:

	Cheyenne.	Arapaho.	Total.
Cantonment.....	513	243	756
Cheyenne and Arapaho.....	747	506	1,253
Red Moon.....	161	...	161
Seger.....	433	143	576
Total.....	1,854	892	2,746

In the year 1890, these Indians were forced by Congress to take their land in severalty, at a time when they were entirely unfitted to become citizens of the United States, being then what were called "blanket Indians." The methods employed by the commissioners sent out to treat with the Indians for their land have been more than once described, and the shameful means used to oblige them to give up their reservation cannot be too strongly condemned.

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Their lands were taken in 1891 and the reservation opened to settlement by the whites. Since that time they have made continued progress, an advance which is less noticeable from year to year than it is when we look back and see the change that has taken place in the whole time. They have taken to farming, which they practice with fair success, and some of them now raise wheat and oats and large crops of corn, besides vegetables and hay. They have a very few cattle.

There remain no unallotted lands in any of these reservations, except school and agency reserves.

The conditions of the Indians under these four schools are nearly alike. Their moral and industrial improvement has been slow, but seems sure. The greater portion of the Indians make some attempt at farming their lands, raising corn, wheat, oats, vegetables and hay, yet most of them do not take a very intense interest in it. Some of them engage in employment for others and the women are very adept at buckskin and bead work. Annuities from the Government, and money derived from the rental of their lands supply them with the necessaries of life.

As a rule they are not workers and have been more or less content to idle away their time at dances and festivals rather than engage in some remunerative employment. The more thrifty and industrious, however, have made good use of their funds and have commodious and comfortable homes and granaries, and the rest are being encouraged to use their

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funds in improving their allotments with a great degree of success. Yet numbers of them have no fixed place of abode.

Out of a population of about 550 pupils, 414 are enrolled in the three Government boarding schools, one Government day school and one mission contract school. There are also in public schools about 133 pupils.

CHEYENNE RIVER RESERVATION

This reservation lying near the center of South Dakota, comprises an area of 785,611 acres of allotted land and 473,400 acres of unallotted land. One million six hundred and fifteen thousand eight hundred acres have been opened to settlement by Presidential Proclamation of August 21, 1909. A general classification of this section of the country would be rolling prairie.

The Indian population is 2,961, made up as follows: Blackfeet, Miniconjou, Sans Arc and Two Kettle bands of Sioux Indians, 2,590; Ute (Absentee), 371.

Though the land on this reservation is not well adapted to agriculture, all the Indians engage in it in a small way, many of them cultivating from one to five acres. The principal crops are corn, wheat, oats and barley.

All engage in the live stock industry, some in a very modest way, while others have extensive interests.

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The Indians own approximately 11,300 head of cattle and 9,500 horses, valued at \$606,000, the mixed-bloods in most instances being the largest owners. The outlook for stock-raising is not promising, the opening of nearly two-thirds of the reservation to homestead entry depriving the Indians of some of their choicest range. A number of the younger men work during the summer months on ranches and others work in the hay field. Many of the older men and women do freighting.

The school population of this reserve numbers 592, for whom the Government provides one boarding school (capacity 146) and five day schools (combined capacity 109). The Congregational Church maintains the Oahe Mission Boarding School, with a rated capacity of 75. Ten Indians were enrolled in public schools during 1910.

The enrolment for 1910 was 236, divided as follows: Cheyenne River Boarding (Government), 130; five day schools, 84; Oahe Mission Boarding, 12; public schools, 10.

While many cases of tuberculosis afflict these Indians, particularly the full-bloods, it is not believed that disease is as prevalent as a few years ago. This is due to the activity of the physicians and the disposition of a considerable number of the Indians to heed their instructions.

The outlook with regard to the suppression of the liquor traffic is not encouraging. Little interest is taken by the state authorities in the sale of liquor to



PEDRO CAJETE
Pueblo

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the Indians. Indictments are uncertain and convictions difficult.

CŒUR D'ALÈNE RESERVATION

This reservation lying in the northwestern part of Idaho, was segregated from the jurisdiction of the Colville Agency, Washington, on July 1, 1905. Its area comprises 103,912 acres, all of which is allotted land, and 300,568 acres have been opened to settlement. The allotted area is generally rolling and hilly, and about 32,000 acres are classed as timber land with an estimated stand of 70,000,000 board feet, valued at \$140,000.

The Indians under this jurisdiction number 537 Cœur d'Alènes and 96 Spokanes.

About 1,200 acres are cultivated by the Indians, the principal crops being wheat, oats and hay. Most of the Indians have some horses, and perhaps 50 or 60 raise some cattle to sell. There are probably 4,000 animals in all on the reservation, owned by about 100 allottees.

Some Indians do blacksmithing, police duty, forest guarding, interpreting and a little labor.

The school population here is 127, and while the Government provides no educational facilities, these children are cared for in the De Smet Mission School—capacity 250—and the St. Joseph Mission School—capacity 100—both of which are maintained by the Catholic Church and whose Indian

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enrolment during 1910 numbered 117. Some children are enrolled in the public schools.

There are many cases of tuberculosis and trachoma here.

The lack of co-operation by State officers in the suppression of the liquor traffic, and the power of the local liquor interests in Tekoa, Wash., where most of the liquor is obtained, combine to make the fighting of this evil most difficult.

COLORADO RIVER RESERVATION

The Colorado River reservation comprises about 240,000 acres of land lying on both sides of the Colorado River, and thus partly in Arizona and partly in California. It is located chiefly on the bottom lands of the Colorado River, and is surrounded by the absolutely waterless desert. Irrigation is necessary to the pursuit of agriculture. The land of the bottom for the most part is fertile, and there is plenty of water in the river. But although the valley is but ten feet above the ordinary water level of the river, irrigation has been difficult and expensive, and, for the most part, quite ineffective. Small strips of territory along the river and lagoons are sometimes overflowed in times of high water, so that on two or three hundred acres overflow crops can be raised. Sometimes, however, the river does not rise high enough to yield water, and in other seasons the overflow is so great as to wash away the seed of the

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growing crops. The average rainfall of the region is less than five inches. For twenty-five years, money and labor have been expended on irrigation with only meager or temporary results. Ditches have been made which have filled up with silt; pumps have broken down or worn out.

Approximately 150,000 acres are regarded as irrigable, and as but 206 acres are under project, the difficulties which hamper successful cultivation are obvious.

The population of this reservation embraces 477 Mojave (Yuman) and 59 Chemehuevi (Shoshonean) Indians. They all have comfortable adobe houses, and their pursuits are agriculture in a small and rather primitive way, furnishing wood to the agency and to people in the town of Parker, and, whenever they have the opportunity, working on the railroads and nearby ranches.

Few of these Indians possess any live stock. They have perhaps 250 head of cattle and 100 horses.

The school population is 107, for which the Government provides a boarding school with a capacity of 100. During 1910 the enrolment was 89.

Tuberculosis was responsible for 6 out of 21 deaths during 1910. Trachoma and rheumatism are common. There is little drinking here.

The superintendent of Colorado River Reservation formerly had charge of the Chemehuevi and Mojave Indians living off the reservation in the

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vicinity of Needles, Cal., and Fort Mojave, Ariz. The Fort Mojave School was also under his jurisdiction.

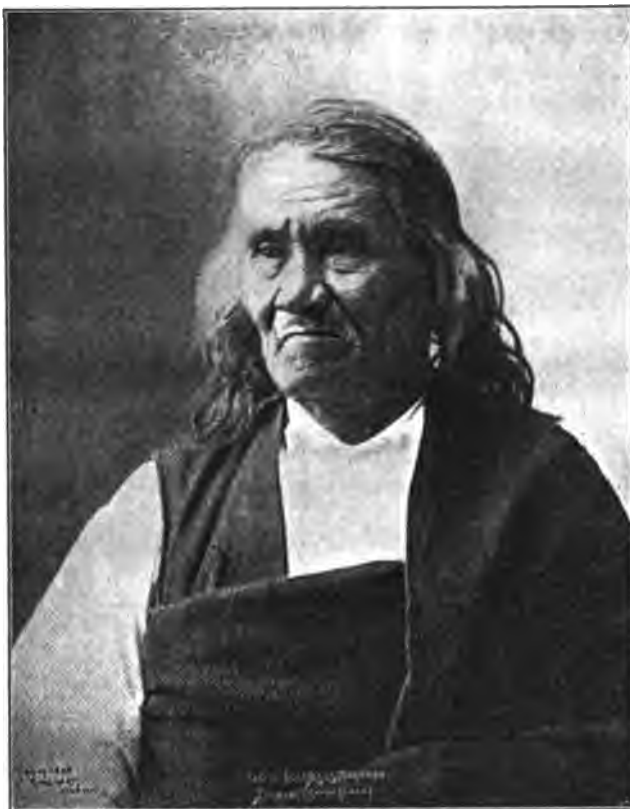
Fort Mojave

The Fort Mojave School, formerly under the Colorado River Agency, is now under the charge of a bonded superintendent who also has charge of 140 Chemehuevi and 742 Mojave Indians. These Indians formerly lived upon the public domain in the vicinity of Fort Mojave, Ariz., and Needles, Cal. By executive order of February 2, 1911, the Fort Mojave Reservation was created by withdrawing from the public domain 17,328.41 acres.

It is not possible for the Indians under this supervision to take up agriculture until the water for irrigation is supplied. All able-bodied Indians are employed in railroad shops, smelters, railway construction work, ice plants, and on the development work of the Cotton Land Company. No rations are issued.

One hundred and ninety-two of the school population of 200 were enrolled in the Fort Mojave boarding school in 1910.

Tuberculosis is prevalent here, and a small percentage is threatened with trachoma. The co-operation of State officers with the Indian police has kept the illegal liquor traffic down to a minimum.



EX-GOV. JOSE JESUS NARANGO
Santa Clara Pueblo

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COLVILLE SUPERINTENDENCY

In 1905, the Cœur d'Alene Reservation was taken from this jurisdiction and placed under the superintendent of the Cœur d'Alene Indian School.

The three reservations now remaining under this superintendency lie in northeastern Washington and their area is as follows:

RESERVATION	AREA (Acres)			Opened to Settlement
	Allotted	Unallotted	Total	
Columbia.....	25,172	.....	25,172	2,967,068
Colville.....	51,653	1,297,009	1,348,662	1,449,268
Spokane.....	64,794	82,648	147,442	5,781
Total.....	141,619	1,379,657	1,521,276	

The Indian population numbers 2,767, made up as follows: Columbia, 521; Colville (south half), 418; Kalispel (nonreservation), 95; Lake and Colville, 294; Nespelem, 45; Nez Percé (Joseph's Band)—Shahaptian—97; Okanagan, 538; San Poil, 189; Spokane, 504; Wenatchi (nonreservation), 66. These tribes are most of them of Salishan stock.

The Colville tract comprises a good deal of agricultural land and a considerable timber area. The agricultural progress of these Indians is steady and a great many are engaged in farming and gardening.

A considerable number of the allotted Indians on

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the opened north half of the Colville, where all are citizens, are wanderers with no permanent abiding place. Many of them were dissatisfied with their allotments in 1900 and some have never occupied them. The Nespelem and San Poil tribes on the south half are industrious and self-supporting. The Colville and Lake Indians are also industrious and thrifty, many having fine farms on which they raise good crops.

The Indians of this agency are practically self-supporting, chiefly through agriculture. While parts of the reservations are mountainous, there is nevertheless sufficient agricultural land for each Indian to receive a good allotment. One hindrance to the bringing of this land into cultivation has been the timber which covers most of the cultivable land and for which there has thus far been little or no market. The good land, that is not timber-covered, is practically all under cultivation, except in the western portion of the Colville reservation where the Indians still cling to pastoral pursuits. Perhaps one-third of the Indian farmers cultivate more than mere garden plots. The principal crops are timothy and grain—hay, wheat, oats—and garden vegetables.

While practically all the Indians have some stock, there are few who possess more than 50 head of horses or cattle. Some of the Indians procure employment in the hop fields, the beet-sugar factories, picking fruit and berries and in the harvest fields.

The Government provides nine day schools, the

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capacity of which is rated at 251, the enrolment in which was 200 during 1910. One combination sanitarium and boarding school (capacity 150), was conducted, at which 29 Indians were enrolled. This institution was abolished on December 14, 1910. The Catholic Church maintains two mission schools, the Sacred Heart Academy and St. Mary's, whose combined capacity is 190, and at which 106 Indians were enrolled during 1910. One hundred Indians attended public schools. Out of a school population of 553, 435 avail themselves of the educational advantages, leaving 118 out of school.

Tuberculosis is the most serious disease among these Indians. Trachoma exists to a limited extent.

The ease with which these Indians obtain liquor is a great menace to their progress. Efforts to subdue the traffic have been attended by only partial success.

CROW RESERVATION

The Crow Reservation is situated in southeastern Montana, south of the Yellowstone River, and the agency is on the Little Big Horn. There are 1,740 of the Crows (Siouan) while in 1899 they numbered 1,962.

While they are a tall, well-built people, physically the equal of almost any tribe, their condition of health is exceedingly bad and they are rapidly dying out. Every year the deaths among them slightly exceed the births. The physician expert of the Indian Serv-

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ice estimates that ninety-five per cent of the tribe are to some degree infected with tuberculosis, and trachoma is also somewhat prevalent here.

Their reservation comprises 478,704 acres of allotted land and 1,834,511 acres of unallotted land; about ninety-five per cent of the latter and five per cent of the former is timbered. The valleys of the Big Horn and Little Big Horn Rivers are perhaps the most fertile in the State, yielding abundantly under irrigation. All the lands are well adapted to agriculture and stock-raising.

The Crows are making a remarkable progress in agriculture and each year there is manifested a growing interest in this pursuit. Fully twenty-five per cent are cultivating their individual allotments, raising principally alfalfa, wheat, oats, wild hay and grain. The reservation is divided into six farming districts, each under the supervision of a Government farmer. Each Indian is in competition with his neighbor, and each district as a whole is constantly striving to surpass in quality and quantity the produce of its neighboring district.

The first Indian agricultural fair, at which the Indians meet and engage in athletic contests, horse races, and other sports, and exhibit the products of their farms and ranches, was held on the Crow Reservation several years ago with remarkable success. The idea is spreading rapidly throughout the Indian Service and a number of the reservations are following the example set for them by the Crows. These

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fairs are a means of converting the old Indian celebrations into something of material benefit to them. Under the fair system, the people's ambition is excited by bringing each into competition with his fellows in farming. Here many of the Indians learn from the experience of their fellow tribesmen the best methods of cultivating their land, caring for their stock and other industries.

The Crows have long owned cattle, and if these had been properly cared for, their herds should now be very large. The stock was long held as a communal herd, but some years since was issued to the individual Indians. Most of the Indians have disposed of the greater part of their stock, and are earning their livelihood in other ways. The 4,000 cattle and 8,000 horses are owned by about 18 families, who make stock-raising a business.

During 1910 the unallotted lands were leased for grazing purposes, and the revenue from them amounted to \$159,250. These leases constitute the principal source of revenue of the tribe from which is paid the cost of construction of the irrigation system, fuel, implements, drugs and supplies, and the salaries of agency employees. The residue is distributed among the tribe in semi-annual payments.

More than \$1,024,000 has been expended on the Crow irrigation project, of which more than \$883,000 has been paid from the Indians' funds. No small part of this money comes back to them in payment for work on ditches in which they demonstrate

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remarkable interest and skill. When completed this project will irrigate nearly 63,000 acres.

These Indians have always been friendly to the whites and having had a large reservation from the beginning, have always had land to sell, and so have had large funds to their credit with the Government. The reservation is still large and productive and with proper management they should be able to support themselves in great comfort. They receive no rations from the Government.

There are about 435 children of school age. There are two Government boarding schools with a combined capacity for 200, at which 129 Indians were enrolled during 1910. The Lodge Grass Mission day school, conducted under the auspices of the Baptist Home Missionary Society—capacity 50—enrolled 39 Indians, and the St. Xavier Mission boarding school—capacity 120—maintained by the Catholic Church, enrolled 53. Forty-seven Indians attended public schools. It is reported that the school facilities now provided are ample for all the children of school age.

The State officers co-operate with the reservation officials in the effort to suppress the liquor evil, and the tribal council—composed of prominent men of the tribe—has promised its aid. The outlook thus seems favorable.

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CROW CREEK RESERVATION

The Crow Creek Reservation lying near the center of South Dakota on the eastern bank of the Missouri River, and not far from the town of Chamberlain, is occupied by 997 lower Yanktonai Sioux. This is essentially grazing land and not well adapted to agriculture.

Rations and money from sales of cattle and land have been too plentiful to stimulate many of these Indians to engage in farming to any extent. About seventy per cent are cultivating their allotments, though in most cases only small garden patches of from one-fourth to 5 acres. Only 25 Indians farm more than 10 acres each and the total cultivated land is only 1,571 acres. The crops are principally corn, potatoes and oats.

The spring roundup showed 2,862 head of cattle and 2,250 horses owned by the Indians. All the Indians have a team or so and a few are trying to raise horses for market. About ten per cent of the Indians own no cattle.

Though most of the Indians when they work are engaged in agriculture and stock-raising, some follow mechanical trades. About 35 are employed at carpentering and painting, mainly for other Indians. The construction of nearly all the improvements on the various allotments has been done by Indian workmen. They also helped to put up many of the

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agency buildings. Several are good plasterers and fair bricklayers.

In the spring of 1910, the ration roll of 400 Indians, 142 of whom were able to perform manual labor, was reduced to Indians sixty years of age or older and to those incapacitated for labor and widows with minor children and without means. Those Indians who had sufficient individual moneys to their credit to subsist themselves were also taken from the ration list.

The quality of the cattle has improved slightly each year and the recent stocking the range with the Hereford bulls should cause greater improvement during the next two years. The Indians are being urged to give more and better attention to their cattle and to make provision for feeding them during the winter storms.

These Indians received their start in the cattle business by the issue in 1903 of 2,050 heifers to the individual Indians; and in 1907, 1,031 additional heifers were issued. In addition to the heifers issued in 1903 the range was stocked this same year with 50 full-blood bulls. They have evidently eaten many of their cows.

There are about 200 children of school age on this reservation for which the Government provides a boarding school—capacity 120—at which 110 Indians were enrolled in 1910. The Catholic Church conducts the Immaculate Conception Mission School—capacity 75—and contracts with the Government



GOV. DIEGO NARANGO
Santa Clara Pueblo

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for the tuition of Indian pupils. The enrolment during 1910 was 53. Eight Indian children were in public schools. These facilities care for all the children of school age.

Tuberculosis is prevalent here. There is little trachoma, but minor eye troubles seem frequent.

While the local State authorities do not seem to exert themselves to prevent the Indians from procuring intoxicating liquor, the Federal special officers have done good work in this section; with the exception of a few young and reckless Indians, there is little drinking on the reservation.

DEVIL'S LAKE AND TURTLE MOUNTAIN RESERVATION

The Devil's Lake Reservation under jurisdiction of the Superintendent of Fort Totten School lies in the northeastern part of North Dakota. The 135,824 acres of allotted land occupied by the Indian population of 986 Sioux is high, rolling and well adapted to farming.

Until July 1, 1910, the Superintendent of Fort Totten School also had jurisdiction over the Turtle Mountain Reservation with an area of 45,894 acres of allotted land, divided between timber, grazing and farming land. This Reservation is occupied by 2,684 Turtle Mountain Chippewas. On July 1, 1910, this Reservation was segregated from the jurisdiction of the Fort Totten superintendency and

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placed under a bonded superintendent in charge of the Turtle Mountain Indian School.

While nearly all the Indians on these two reservations cultivate a small portion of their allotments, not more than fifty per cent follow strictly agricultural pursuits. The area cultivated by each family ranges from 25 to 300 acres and the crops raised are wheat, oats and flax. None of the Indians are engaged solely in the live stock industry, the total number of cattle and horses owned by them not exceeding 2,500 head. Practically all outside employment is manual labor during the farming season; and a limited number of Indians work on the railroad right of way and on irrigation projects in Montana.

The school population of this superintendency was, on June 30, 1910, approximately 744. The Government provides a boarding school on the Devil's Lake Reservation which enrolled 409 pupils during 1910 and four day schools on the Turtle Mountain Reservation at which were enrolled 147. Both schools are filled to more than their capacity and more room is needed. Those children of the Turtle Mountain Reservation unable to attend the day schools are placed in the Fort Totten boarding school or in non-reservation schools. A limited number of Indian children attend the public schools, but these are mostly the children of parents who are practically white and who do not generally affiliate with the Indians.

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Tuberculosis is common and trachoma exists to a considerable degree.

The suppression of the liquor traffic here is very difficult—though much assistance is rendered by the State officers—and very few convictions are procured.

EASTERN CHEROKEE

The Eastern Cherokees, 1,999 in number, still hold a part of their ancient territory amounting to about 63,000 acres, in Swain, Graham and Cherokee counties in western North Carolina, adjoining Tennessee. This land is owned in fee by the tribe as an incorporated body under the laws of the State of North Carolina, and their affairs are administered by a Council, elected by the Indians, with the assistance of the Superintendent of the Cherokee Indian School.

The country is mountainous, beautiful and very healthy. There is estimated to be about 40,000,000 feet of timber on their lands valued at \$80,000. It is estimated there are about 20,000 acres of cultivable land, of which the Indians farm about 12,000 acres. Nearly all of them do some farming, producing crops ample for their own consumption, but practically none for market. They raise corn, beans, potatoes and garden vegetables, and have their own water mills for grinding corn.

None of this land has been allotted, but all have fixed homes on land assigned them by the Council. Most of them live in one- and two-room log houses,

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but a few have good frame houses. Some of the young men and women who have been sent away to Carlisle and Hampton have earned money and sent it home, and on their return to the tribe have done much to stimulate the ambition of their people.

Drunkenness has decreased, religious work increased, and there is material uplift among these people both as to moral and industrial improvement.

They are gradually rising to a higher plane of citizenship. They have a Government boarding and day school. The Indian children are not permitted to attend school with the whites, and the taxes are sufficient to run the public district schools for the Indians only about four months each year. The experiment is now being made of giving Government assistance to two of these district schools in order that they may operate during eight months of the year, and if this experiment proves successful it will be extended.

FALLON SUPERINTENDENCY, NEVADA

In the spring of 1908 the Fallon day school was established, ten miles east of the town of Fallon and four miles west of the village of Stillwater, for the Paiute Indians who were scattered over the Carson Sink.

The superintendent placed in charge has jurisdiction also over 319 Paiutes who have been allotted ten acres each of seven and a quarter sections of

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land set apart for them in the Truckee-Carson Irrigation Project. This area is in lieu of arid land allotted them on the public domain about ten years ago, which was useless through lack of water. About ten per cent of these Indians are cultivating their allotments, raising principally wheat, barley, potatoes, and alfalfa. The cultivated area covers 237 acres. None are engaged in live stock raising. These Indians make very good wages during the hay harvest, and a number of the women are employed as domestics, while a few weave baskets. They support themselves entirely by working on their allotments and for other people.

The school population of 64 children is not well provided for. The Fallon Government day school, with a capacity for 25, receives 21.

Trachoma is very prevalent, but there is little tuberculosis.

FLATHEAD RESERVATION, MONTANA

The Flathead (or Jocko) Reservation, lying in the western part of Montana, at an elevation of 3,100 feet, comprises an area of 228,307 acres of allotted lands. The allotment of this reservation is practically completed and 919,589.87 acres opened to settlement. By an irrigation project under way it is contemplated to irrigate 150,000 acres.

This tract is occupied by 2,265 Confederated Flathead. These are Flatheads, Pend d'Oreilles, Spo-

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kanes, Lower Kalispels, all Salishan, and Kutenais (Kitunahan).

The several valleys on this reservation are broad, flat and well watered and hemmed in on all sides by mountains. The proximity of the mountains insures cool nights, yet the daily range of temperature is not great, the coldest weather last winter being 22° below, and the mercury rarely going above 90° in the summer. The climate is extremely healthful.

About thirty per cent of these Indians live on and cultivate their own allotments. The farms average probably not more than 20 acres in size, and not more than 300 Indians are cultivating more than garden plots. Some of the mixed-bloods have farms of 400 acres, which is about the maximum. The Indians are making use of about 21,000 acres in all. The principal crops are wheat, oats, barley, timothy, clover and native hay.

Practically every family on the reservation is to some extent engaged in cattle raising, and the herds vary from two or three to as high as a thousand head of cattle. A few Indians own a large number of horses. The live stock owned by Indians numbers perhaps 6,000 horses and 20,000 head of cattle. The famous Michel Pablo buffalo herd, of which much has been written, has been sold and shipped from here to Canada.

Outside of farm and ranch work, the principal field for Indian labor here is with the U. S. Reclamation Service. A few Indians find work with the railroads.

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Perhaps ten or twelve of the mixed-bloods are journeymen mechanics.

The Government provides four day schools with a combined capacity of 138, at which 75 pupils were enrolled during 1910. The St. Ignatius Mission School, conducted by the Catholic Church, has a rated capacity of 300. Its enrolment during 1910 was 157. Twenty Indians attended public schools. While this total enrolment of 252 would indicate that 314 of the 566 children of school age are out of school, the Superintendent reports that a majority of the Indian children on the reservation are within reach of school and attend one during at least a part of the year. With the rapid settling of this reservation by whites, however, will come the establishment of district schools and this will be far better for the Indian children than the Government day schools as it will throw them in immediate contact with the white children.

Of seventy-five deaths during 1910, 18 were due to tuberculosis. There were forty-six cases on June 30, 1910. Thirteen cases of trachoma are known to exist.

The liquor traffic among these Indians is decreasing, but is far from being broken up, for it seems almost impossible to punish a white person for selling liquor to an Indian in this vicinity.

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FOND DU LAC RESERVATION

This reservation was segregated from the jurisdiction of the La Pointe Agency in October, 1909, and with its Indians—929 Chippewas—placed under the jurisdiction of the Fond du Lac School. It has an area of 23,284 acres of allotted land, 76,837 acres having been opened to public settlement under agreement with the Indians of November 21, 1889.

The character of the land is generally rolling. On the reservation there are a number of swamps which could be drained with slight difficulty and when drained would make valuable agricultural land. The winters are long and severe, while the summers are short and frequently very warm.

The greater part of the allotted land is more or less heavily timbered and as the timber is removed the allottees are urged to move on their allotments, clear the ground and begin to farm. About 7,000 acres are available for cultivation and about five per cent of the Indians farm their allotments, raising principally hay, oats, potatoes and small garden produce. No live stock is raised. A large proportion of the male population works in the lumber camps or saw-mills which are located in the towns adjacent to the reservation. The Indians are permitted to use the proceeds from the sale of their timber for their support while clearing their allotments for agricultural purposes; and more sanitary and modern houses are being built to replace the



KICKING HORSE CHARLEY
Flathead

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cabins, and with this change the general health improves.

There are 186 children of school age on the reservation for whom there are two Government day schools with a combined capacity for sixty pupils. Fifty-six Indian children were enrolled in these schools during 1910, and the Superintendent estimates that one hundred attended public schools. This total enrolment of about 156 leaves 30 children out of school.

About forty-two per cent of the deaths on this reservation are due to tuberculosis, while from six to ten per cent of the people are believed to be affected with trachoma.

Through the lack of co-operation by most local officials and the difficulty of procuring convictions, the Indians seem to procure all the liquor they desire.

FORT APACHE RESERVATION

This reservation, comprising an area of 1,681,920 acres of unallotted land and with an Indian population of 2,269 White Mountain Apaches (Athapascan), is located in the east central part of Arizona. Only 2,200 acres—about one-tenth of one per cent—are suited to farming by irrigation. Stock-raising must be their support. About 500 Indians raise cattle, owning about 4,000 head, and probably 5,000 ponies.

Many of these Indians work out as laborers, but

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they are shiftless, and unwilling to make an honest sacrifice for the many good things they want. The main employment is farming, stock-raising and working on public roads and on railroad grades. Some of the women make baskets and bead work. They are really improving and there are manifest signs of progress in their manner of living. They have more to eat, they live somewhat cleaner lives and they have a greater feeling of responsibility toward one another.

They are provided by the Government with a boarding school, capacity 200, and three day schools, capacity 120. The total enrolment during 1910 was 331, leaving approximately 123 children not attending school.

Perhaps five per cent of the tribe is afflicted with tuberculosis.

FORT BELKNAP RESERVATION

The Fort Belknap Agency is in central Montana and lies between the Milk River, which forms its northern boundary, and the Little Rocky Mountains, whose summits bound it on the south. On this reservation of 497,600 acres of unallotted land, live about 1,200 Indians, of whom 501 are Gros Ventres of the Prairie, a division of the Arapaho tribe of Algonquian stock, and 696 Assiniboines, the northernmost tribe of the Dakotas, of Siouan stock. There is, of course, no relationship between these

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two tribes, and they are placed together for no better reason than that both tribes in olden times inhabited this northern country. There are Assiniboines on the Missouri River, at Wolf Point and Old Fort Peck, and other bands of the same tribe live at various points in the British possessions. The northern part of the Belknap Reservation is well adapted for stock-raising. From the slopes of the Little Rocky Mountains, however, in the southern part of the reservation, a number of streams flow down to the prairie and efforts have been successfully made to use the waters of these streams to irrigate a considerable extent of bottom land. Milk River has been dammed and its waters taken out to irrigate a considerable area of land.

While there are no official allotments on this reservation, tentative locations have been made by the superintendent consisting of 40 acres each of irrigated land and as much grass land as the Indian wants for pasture. Of 409 adult Indians on the reservation, 350 are farming their tentative allotments. The areas cultivated range from 20 to 100 acres. The principal crops are oats, wheat, potatoes, blue joint and alfalfa hay. The irrigation system here has placed it within the means of Indians to raise as good crops as are produced in Montana.

Practically all the adult males own some horses—from 1 to 200 head. Some cattle are owned by about seventy-five per cent, ranging from 1 to 100 head. They own in the aggregate about 3,500

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head of cattle and 4,000 horses, but the full bloods have lost most of their cattle.

During 1910, 935 Indians were employed on irrigation work, while 209 were hauling coal and freighting.

The school population is 313, of whom all but 89 receive educational advantages on the reservation. At the Government boarding school—capacity 75—55 Indians were enrolled during 1910; and at the day school—capacity 40—30 were enrolled. The St. Paul Mission School, conducted by the Catholic Church, has a rated capacity of 160, and was attended by 136 Indians during 1910. Three Indians were enrolled in public schools.

The successful combating of tuberculosis and other diseases is made difficult by the distance from the agency of many Indian homes. On account of the severity of the weather and the bad condition of the roads they are reached with difficulty during the winter months.

State officers co-operate readily with the reservation authorities in the efforts to stamp out the liquor evil, but it is hard to secure convictions.

FORT BERTHOLD RESERVATION

The Fort Berthold Reservation, in North Dakota, is occupied by three tribes—the Arikaras, of Cad-doan stock, with the Mandans, and the Gros Ventres of the Village, or Minitari, both these being of

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Siouan stock. These tribes are almost stationary as to numbers. There are now 411 Arikaras, 255 Mandans, and 466 Gros Ventres.

The reservation embraces an area of 80,340 acres of allotted land, and 884,780 acres of unallotted land.

All these tribes have for many years been agricultural people, and in favorable seasons they raise abundant crops. Nearly all have small farms of from 1 to 35 acres. They are cultivating in all about 1,100 acres. The principal crops are wheat, oats, flax, potatoes, corn and beans, but the climatic conditions are very uncertain, and sometimes late springs or early frosts cause failures of the harvest.

Nearly every family has some horses and cattle.

One hundred and sixty-four Indians draw rations, of whom 140 are either partially or wholly incapacitated to perform manual labor. The remainder support themselves by farming and stock-raising.

These Indians are willing to work at all times at anything they can find to do that will enable them to earn something. They are becoming more provident in every way and provide for their needs and home comforts very intelligently from their earnings.

The school population is about 280, of whom 159 are not in school. At the four Government day schools with a combined capacity for 167 pupils, 113 were enrolled during 1910. In addition, eight girls were enrolled in the Congregational Mission School

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conducted by the American Missionary Society, for whose tuition the parents paid about \$50 each.

Of the 27 deaths which occurred during 1910, 12 were due to tuberculosis. There were less than a dozen cases of trachoma on the reservation on June 30, 1910.

These Indians are remarkably free from drunkenness.

FORT HALL RESERVATION

This reservation, lying in southeastern Idaho, located on the Oregon Short Line Railroad, 12 miles from the town of Pocatello, comprises an area of 454,249 acres. Approximately 410,000 acres of the original reservation were opened to settlement in 1902.

The population comprises 1,273 Bannock and Shoshoni and 449 Lemhi Indians, the latter having been transferred here from the Lemhi Reservation a few years ago. All are Shoshonean.

But few of these Indians are engaged in any pursuits other than agriculture and stock-raising. A few, however, are working off the reservation at trades learned in the non-reservation schools. They cultivate about 4,120 acres and own nearly 4,000 head of cattle. Owing to the short summers, the agricultural products are confined to oats, wheat and alfalfa. A considerable number of the Indians work on the irrigation project, which, when completed, will irrigate about 42,000 acres.

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The school facilities on the reservation need to be materially increased in order that all Indian children may be accommodated in schools. Of children of school age numbering 448, the Government boarding school cared for 205 during 1910, while 11 and 8 respectively were enrolled in the public schools at Rossfork and Pocatello. A few children resided near enough to Blackfoot to attend the public schools there, but none were enrolled.

About fifty per cent of the deaths are due to the ravages of tuberculosis.

FORT LAPWAI RESERVATION

This reservation lies in western Idaho and comprises 212,390 acres of some of the richest land in the northwest. Of this area 180,370 acres have been allotted to individual Indians. Of the original reservation 532,000 acres have been opened to settlement. The reservation is occupied by 1,433 Nez Percé Indians—Shahaptian.

The Nez Percés are a fine people, earnest, energetic and progressive, and the country they occupy is a fair farming region, not always requiring irrigation. The allotments are scattered over a large territory and it is assumed that fully 20,000 whites make their homes within the boundaries of the reservation. While leasing most of their land, these Indians themselves use a considerable portion. Practically every Indian family cultivates some land,

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ranging from garden plots to wheat farms of several hundred acres. During 1910, 128,000 acres were under cultivation and considerable interest has been manifested by the Indians in the planting of fruit trees.

During harvesting time a number of the Indians work out, hauling grain for the white farmers and some are employed in the fields.

This reservation was formerly a great stock territory and the Indians owned large herds of cattle and horses, but since the surplus lands were opened to entry they have been forced to sell their stock because of lack of sufficient grazing range.

These Indians are self-supporting, no rations having been issued to them for years.

For a school population of about 350, the Government provides a boarding school and a day school with capacities of 160 and 30 respectively. There were enrolled at the boarding school during 1910, 119 pupils and at the day school, 16.

While in some of the school districts there is a certain degree of prejudice among the whites against the Indians, a small number of Indian children attend the public schools, aside from those who attend a combination school at Fort Lapwai mentioned below.

The fiscal year 1910 has marked an innovation in the manner of conducting the Fort Lapwai School. Under recent State laws of Idaho eight public school districts in this vicinity have united in the or-



ENEAS MICHEL
Flathead

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ganization of a rural high school. For purposes of instruction, this high school together with the local district school, has been given the use of the Government school buildings, gardens and orchard. Eight teachers were employed, two being supplied by the Indian office, and six by the public school officials.

The Indian children from the Government boarding school enter the class rooms with the white children, each pupil being assigned to the grade to which his advancement entitles him. No distinction is made between Indians and whites in the school. The enrolment of Indian pupils for the year was 130, which is in advance of the enrolment for a number of years past. Instruction was given the children in agriculture by means of individual gardens and class instruction was also given in practical orchard work. With the next school session it is planned to install courses in domestic science and manual training and enlarge on the industrial features of instruction. In the class rooms the course of study prescribed by the State has been followed exclusively.

At first there was some opposition to the school among a small faction of whites, but this has disappeared. The idea of combining the several schools into one institution has worked well so far.

Such pupils of the school as were found on examination by the school physician to be affected with tuberculosis were placed in the sanitorium which was

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established this year in connection with a school, for tubercular Indian children.

The old army hospital, used in late years as a girl's dormitory for the Indian boarding school, has now been set aside for sanatorium purposes. As many as fifty-two patients have been accommodated at one time, and at no time during the year have there been less than thirty-six patients. The improvement in the children is marked. Since about seventy-five per cent of the Nez Percés are affected with some form of tuberculosis, and since nearly every family has one or more members afflicted with the disease, the necessity for conducting a fight against this plague is apparent.

The only day school on this reservation was opened for pupils during the year. The school is located one and one-half miles from the town of Kamiah, near one of the Indian settlements. A number of Indian families live on the opposite side of Clearwater River from the school and difficulty was experienced in securing the attendance of the children from these families, partly because the river must be crossed and partly from the indifference of the parents. The school plant is a good one. The rather small attendance during the session is explained by the fact that the school was not opened until late in the year.

The introduction of liquor on the Nez Percé Reservation has been vigorously combated by special officers and by the Indian police, with much success.

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Numerous arrests have been made and some convictions secured.

FORT McDERMITT SUPERINTENDENCY, NEVADA

Fort McDermitt day school was in Nevada Agency until 1905, and was later under the Carson school. It was placed under a bonded superintendent January 1, 1909.

The superintendent exercises supervision over 345 Paiutes who are living in a very dry, mountainous district, upon what was formerly the Fort McDermitt Military Reservation, abandoned about twenty years ago. About 1,000 acres are allotted to 116 Indians in five-acre tracts along the river and susceptible of irrigation. Of these, eighty per cent cultivate their allotments to some extent. The greatest amount of land under cultivation by any one man is ten acres. The principal crops are natural grass for hay and pasture, alfalfa, timothy, wheat, oats, and garden truck.

These people are discouraged because their allotments are so small that they are unable to make a living, for they are ninety miles from a market for their produce. As a rule, they are industrious and are self-supporting, going long distances in their desert country to find employment, and in doing so neglecting their crops. They prefer \$1 for work, to be paid for as soon as done, to \$10 for the same amount of work in the cultivation of their crops,

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for which they must wait six months to receive their pay. They go from ten to one hundred miles in the spring to shear sheep, and sixty to eighty miles in the summer to work in the hay fields. In the winter they procure employment with white settlers at cutting wood, feeding cattle, building fences, hauling hay, putting up ice, and at other work. Most of them own ponies.

Of a school population of 69, 57 were enrolled in the Fort McDermitt day school—capacity 80—provided by the Government. The school attendance is irregular, because of the migratory habits of the parents, and all the children are not in school. When an Indian goes to a distance to work he takes his family with him.

As the nearest point to the reservation where liquor may be obtained is six miles, it is seldom carried there, and there is very little drunkenness among the Indians.

FORT PECK RESERVATION

The Fort Peck Reservation lying in northeastern Montana, on the bank of the Missouri River, comprises an area of about 3,000 square miles or 1,774,967 acres, none of which has been allotted, although preliminary work has been inaugurated. After the allotment work is completed, the residue is to be opened for settlement.

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This reservation is occupied by 654 Assiniboiné Sioux and 1,102 Yanktonai Sioux. Though the summers here are short, the strong sunshine causes the crops to mature rapidly. About fifty per cent of the male adult Indians are cultivating their tentative allotments to some extent, and approximately 3,000 acres are under cultivation, an increase over last season of about fifty per cent. The largest farm cultivated by any single Indian is about 200 acres. Oats, potatoes, flax, wheat and corn are the principal crops, but, owing to the hot and dry winds of the summer of 1910, the growing crops were more or less injured, and little grain was harvested that season. The market is good, and flax now brings about \$2.50 per bushel. An elevator to handle the grain harvested in this vicinity is now being constructed at Poplar.

Probably seventy-five per cent of the male adult Indians raise some stock. They have a few more cattle than horses—about 9,000 head in all. They are being urged to increase the quality of their herds, by securing good bulls and stallions, and by allowing the stock to mature fully before it is sold. Nine cattlemen from without the reservation have grazing privileges on the reservation for a total of 610 cattle and 115 horses. On what is known as District No. 3 of the reservation, 72,325 sheep have been placed. A lease for these sheep has been issued for a period of three years from February 1, 1910, for \$13,000 per annum. Their presence on the

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reservation has not proved injurious to the interests of the Indians.

Probably 200 Indians work with teams on the ditches and reservoirs being constructed on this reservation by the Reclamation Service, which project will irrigate approximately 170,000 acres of land. Several live off the reservation and support themselves. About 50 are permanently employed at the Agency and schools, while an average of 70 or 80 work at irregular labor for the Agency.

The school population is 455. The Government maintains one boarding school—capacity 200—and four day schools—capacity 120. The boarding school enrolled 128 during 1910 and the day schools 114. The Wolf Point Mission School, with a capacity of 40 and conducted by the Presbyterian Church cared for 38 pupils, while 29 were enrolled in public schools. This total enrolment of 309 leaves 146 Indians out of school, but accommodations are provided for all of these except 66.

Tuberculosis claims a large number of victims each year.

The situation with regard to the liquor traffic is probably the best in the history of the reservation. An amendment to the bill providing for the opening of the reservation prohibits the sale or introduction of intoxicants on the reservation for a period of 25 years, which insures against much trouble with the liquor problem for a while.

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GRANDE RONDE, OREGON

On July 1, 1909, there remained but 43 Indians on the census roll for this Agency. The rest having all proved their competency, had received patents in fee for their land and been stricken from the roll. Twenty-five of those remaining were old women and six old men. There was one boy eighteen years of age at the Salem Indian School and one twenty-one years of age who had applied for patent in fee to his land. One orphan girl who lived with her grandparents was well cared for and the other nine applied for patents in fee.

These old men and women were receiving rations from the Government and, except for this and the small amount of work incident to granting patents in fee to the remaining Indians, there remained no necessity for a superintendent at Grande Ronde School. Consequently on September 1, 1909, the superintendency was abolished and the remaining work of closing up affairs here was turned over to the superintendent of Siletz Indian School.

HOOPA VALLEY RESERVATION

The Hoopa Valley Reservation in northern California has an area of 128,142 acres, 29,091 acres of which have been allotted. By executive order of March 2, 1909, the greater part of the Hoopa Valley Reservation was made a part of the Trinity National

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Forest. These are retained as Indian lands, however, for a period of twenty-five years, and during this time are not subject to entry by other than Indians.

The reservation proper is a tract of very mountainous country twelve miles square, to which has been added a strip two miles wide following the Klamath River from the mouth of the Trinity to within twenty miles of the coast. Added to this is another strip approximately a mile wide on each side of the river, which was formerly the Klamath River Reservation, but which has been opened to settlement, the allotments being under the jurisdiction of the Hoopa Valley Superintendent. Most of this land is timbered, some of it quite heavily. The country being rough and transportation facilities limited much of the timber is of little value because of its inaccessibility.

An Indian population of about 1,500 occupies this land. The population of the reservation proper, however, embraces 436 Hoopas (Athapaskan) and 745 Klamaths (Lutuamian).

These Indians are law abiding, quite amenable to orders and on good terms alike with their Indian and white neighbors.

They are engaged principally in farming, fishing, mining and stock-raising. Farming or gardening, however, is confined to a very small part of the reservation, most of the land being mountainous and unfit for cultivation. The small tillable area is well adapted to small grain, hay, garden products and



LOUISON
Headchief of Flatheads

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fruits. A little placer mining is done on the reservation by the Indians and during the mining season a number are employed by the large mining companies. A few cattle, hogs and horses are raised, all surplus stock being sold at fairly good prices. At certain seasons of the year a number of the Indians engage in salmon fishing. Considerable money is derived by the Hoopas from poultry raising.

Very little is done for these Indians in the way of rations and annuities. Much has been accomplished in the way of establishing civilized customs among them. English is practically the only language spoken even by the older Indians. A few have comfortable bank accounts of which they are very proud.

Of the 295 children of school age under this jurisdiction, 220 were enrolled in the Government boarding school and the public schools, leaving 75 Indian children without educational advantages.

A strenuous war is waged against tuberculosis, but this disease causes more Indian deaths than any other. Little intoxicating liquor is brought into the reservation.

HAVASUPAI, ARIZONA

This small reservation, lying in the northwestern part of Arizona, has an area of 518 acres, none of which has been allotted. Here in Cataract Cañon, a crooked and winding valley being separated from the rest of the world by almost perpendicular stone

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walls 400 feet high, live 177 Havasupai—formerly on the Hualapai Reservation. They are of Yuman stock.

They are farmers, clinging to-day to the same methods, the same crops, and the same place that has been theirs for a hundred years. They raise large crops of corn, pumpkins, melons and peaches, and are entirely self-supporting. Living, as they do, by themselves, they have been little corrupted by the ways of civilization, and, if let alone, will continue to support themselves, even if their advance is not very rapid. Within the past few years a school has been furnished and efforts have been made to persuade them to adopt more modern methods of farming, and the implements given them have been gladly accepted and used, with the result that their crops have considerably increased.

All heads of families cultivate small plots, not exceeding one acre to an individual, aggregating forty acres.

There are about 300 horses owned by these Indians; and half a dozen possess a few cattle. A number of the younger Indians are employed on the ranches of nearby cattlemen. Some of the women weave and sell baskets at prices ranging from \$1.00 to \$15.00.

These Indians are industrious and self-supporting, but by reason of a severe flood in January, 1910, which washed away the Agency and caused considerable destitution among them, rations have had to

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be issued to all. This will be continued, however, only so long as may be absolutely necessary for the Indians to again get their footing and support themselves.

During 1910 the Government boarding school with a capacity for forty-six pupils enrolled thirty-eight—the entire school population.

Neither tuberculosis nor trachoma is very prevalent here.

State and local authorities co-operate with the Superintendent of Havasupai School in efforts to suppress liquor evil. The traffic is not extensive.

HUALAPAI, TRUXTON CAÑON ARIZONA

The superintendent of this school has jurisdiction over the Hualapai (Walapai) Reservation and 498 Walapai, Yuman, Indians. The reservation comprises 730,880 acres of rough and mountainous land, none of which has been allotted.

The land is arid and little of it is suitable for cultivation. A few of the Indians plant gardens, raising pumpkins, melons and corn, but not much else. There is no market for what they raise, and they consume all they produce. The land is, however, well adapted for stock-raising, except for the lack of water, but only two of the Indians own stock. White cattlemen are granted privilege to graze over 6,500 head of cattle at an annual rental of \$1.25 per head.

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The presence of these cattle on the reservation is not a hindrance to the Indian, but on the contrary supplies him with employment he would not otherwise have. These Indians eke out a precarious existence by this employment and at odd jobs around the towns. Some of them make cheap looking baskets of poor workmanship and quality.

These Indians seem unprogressive, but their want of initiative is due largely to lack of facilities for making proper homes, their abodes being mostly constructed of brush. They are notorious for their immorality. Among the educated there are no more strictly Indian marriages, but some of the old Indians still cling to the old tribal customs. The more advanced, however, procure licenses and are married by an officer. Plural marriages are no longer permitted, but some of the old Indians still have two wives.

Tuberculosis is common, and the Indians are more disposed to trust the medicine man than the regular physician. A large percentage is affected with trachoma.

They are addicted to gambling and drinking, and in spite of the vigilance of the officials manage to get considerable whiskey.

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JICARILLA RESERVATION

The Jicarilla Apaches (Athapaskan), 743 in number, occupy a reservation of 761,112 acres in the extreme northern part of New Mexico, with the agency office at Dulce, N. M. The land is generally high, mountainous, semi-arid and well timbered.

In 1896 this reservation was allotted under authority of Congress. At that time, the Indians were not ready for it, many of them being so uncivilized that they paid no attention to the allotting work, not even knowing where the land had been set aside for them, and some being so wild that they would literally run from the officers in charge of the work. It became necessary, therefore, to cancel all these allotments and make new ones. In 1909 the Department approved the new allotment schedule, containing allotments of 353,812 acres to 797 Indians.

The short seasons, lack of water, the broken contour of the land and the adobe soil make the pursuit of agriculture in the main unprofitable. A very few are cultivating a part of their allotment, no individual cultivating more than a five-acre garden tract. Only 280 acres are irrigated at present, but a survey has been made and work started on a project to irrigate more. The principal crop is oats, and under irrigation good crops of potatoes are raised.

The reservation is a good stock range and there are 19 stock growers in the tribe who own 1,000 horses, 165 cattle and 5,144 sheep and goats. Many

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of the women make baskets and bead work, and the men bows and arrows. There is a valuable stand of yellow pine timber on the reservation and some of the Indians find employment at the agency saw-mill and in the woods, while others are employed on irrigation work, and on road, bridge and telephone construction.

These Indians are not self-supporting, rations being issued to 506 of them at different times during the year, of whom 140 are able to perform manual labor.

The reservation boarding school—capacity 100—and two day schools—capacity 60—are ample to provide for such of the school population as are healthy and eligible for school attendance. Little has been done, however, in the way of providing proper industrial training in these schools, and so, little has been accomplished. Some training is afforded by the every day routine school work, the girls learning something of cooking, washing and sewing; and the boys the care of horses and some farming and gardening.

The general health of these Indians is fairly good, but there is much tuberculosis which threatens the tribe with ultimate extinction. Each year the deaths are about double the births.

The liquor traffic continues an evil here.

THE RESERVATIONS

KAIBAB RESERVATION, ARIZONA

There are 83 Kaibab Paiutes occupying Kaibab Reservation in Arizona under jurisdiction of the Superintendent of Kaibab Indian School. This reservation comprises approximately 138,000 acres of land in Mohave County, Arizona, and was set aside by order of the Secretary of the Interior. These Indians were formerly under a day school teacher at St. George, Utah.

They are in poor circumstances. There is only water enough to irrigate fifty acres—less than an acre to each Indian. Dry farming, however, might possibly succeed, and the Indian Bureau purposes to test this during the current fiscal year. Most of the people make little effort at farming because they can do better working for whites. In 1910 twelve Indians raised gardens, and a seventeen-acre field of alfalfa is held in common. They own individually about 215 head of cattle, 150 sheep, and 50 ponies, all grazed on the reservation, except the sheep. There is sufficient water for about 100 head more. The cattle are the 80 head of heifers and 3 bulls that were issued two years ago, with their increase. The women make baskets and wash and clean house for the whites, receiving good pay for their work.

The Government day school has room for 22 pupils, and 17 were in attendance during the fiscal year 1910.

THE INDIANS OF TO-DAY

KAW SUPERINTENDENCY

Two hundred and thirty-one Kaw, or Kansa, Indians (Siouan), only 70 of whom are full-bloods, occupy a reservation of nearly 100,000 acres of allotted lands adjoining the Osage Reservation and just across the river from Kaw City, Okla. This reservation, together with the Indians, was removed from the jurisdiction of the Superintendent of the Osage School, July 1, 1904, and placed under the jurisdiction of the Superintendent of Kaw Indian School.

Thirty-five of the Indians are cultivating parts of their allotments, raising principally corn and alfalfa. Only three are engaged in breeding live stock, but nearly all have horses. They own approximately 1,000 cattle, 500 horses and 200 hogs.

It is hard to convince the Kaws that their lands and moneys will not last always, and that instead of using up their funds realized from the sale of inherited and surplus land, they should make their living by cultivating their allotments—at least in part. Some of them are making an effort, but the older ones are not likely ever to change their ways.

Of the fifty-two children of school age, thirty enrolled at the Osage Boarding School, while the remaining twenty-two attended public school.

The general health conditions here are good and the population is increasing, there being fourteen births to five deaths during 1910.



ANTOINE
Spokane

THE RESERVATIONS

While there are no open saloons in the State of Oklahoma, there is much secret traffic in liquor at Kaw City, just across the river from the reservation. However, there is not much drunkenness among these Indians.

KESHENA, WISCONSIN

This superintendency, located on the banks of the Wolf River in Shawano County, Wisconsin, about eight miles north of the town of Shawano, and formerly known as Green Bay Agency, embraces two reservations, the Menominee and Stockbridge. The former has an area of 231,680 acres, none of which has been allotted. The acreage of the Stockbridge Reservation is 8,920, all of which has been allotted. The Menominee has a splendid stand of timber, and there is farming land on both reservations.

The Oneida Reservation, formerly under Green Bay Agency, was placed under a separate superintendency on July 1, 1900.

Menominees, 1,509, Stockbridge, 593, and Munsees occupy these reservations.

A number of Indians cultivate plots of from one to ten acres; forty acres is the maximum cultivated by any one person. Since the opening of the saw-mill, at Neopit, Wis., the area and number of cultivators have decreased. The principal crops are hay, grain and some vegetables. Some of those who farm, own a few pigs and cows, and one or two ponies.

THE INDIANS OF TO-DAY

Over 200 of the Menominee Indians are in continuous employment of the Menominee Indian Mills operated by the Indian Service with Indian capital, doing such work as logging, driving, mill work and shipping lumber. A number work on the roads.

Rations are issued to seventy-eight Indians who are partially or wholly incapacitated to perform manual labor.

The school population is 420. The Government provides a boarding school—capacity 79—and three day schools—capacity 128. The boarding school enrolment during 1910 was 80, and 52 Indians attended the day schools. The Lutheran Church conducts a mission boarding school at Red Springs, the rated capacity of which is 70, where 49 Indians were enrolled. The St. Joseph Mission School—capacity 220—maintained by the Catholic Church, enrolled 212 pupils. The authorities of this school contract with the Government for the tuition of Indian pupils. These educational facilities should amply care for all of the children, but 27 of them were out of school during 1910.

Tuberculosis presents a serious problem. There is very little trachoma.

During 1910, nineteen indictments were found for introducing liquor on the Menominee Reservation, and thirty-four indictments for sales to Indians.

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KICKAPOO AGENCY, KANSAS

This agency embraces three reservations, namely Iowa, Kickapoo, and Sac and Fox. They are situated in the northeastern corner of Kansas, though the Sac and Fox extends into Richardson County, Nebraska. Their area and population is divided as follows:

RESERVATION	AREA (Acres)			Population
	Allotted	Unallotted	Total	
Iowa.....	11,769	.....	11,769	273 Iowas
Kickapoo.....	18,904	398	19,302	209 Kickapoos
Sac and Fox....	8,079	24	8,103	87 Sac and Fox
Total.....	38,752	422	39,174	569

These reservations comprise good farming lands, being well adapted to the production of corn, wheat, oats, potatoes and all kinds of vegetables.

General conditions indicate some industrial advancement among these Indians. Ten per cent of the Kickapoos, twenty per cent of the Iowas, and ten per cent of the Sac and Foxes farm their allotments. All the Indians cultivate at least a garden plot. There are no large grazing areas in the neighborhood, and no Indians engage extensively in stock-raising, though all have horses, and about twenty per cent of the Indians own cows and hogs.

THE INDIANS OF TO-DAY

These Indians receive no rations and are self-supporting.

The Government provides a boarding school—capacity 80—and two day schools, Great Nemaha and Sac and Fox, whose capacity is rated at 40 each. The enrolment at the boarding school during 1910 was 79 and at the day schools 55. About 30 children were enrolled in public (white) schools. This enrolment of 164 practically embraces the school population of this agency. Either Indian or public schools are within reach of every Indian child.

Many of these Indians suffer from some form of tuberculosis, but only a few are in the advanced stages. There are but few cases of trachoma.

The State officers readily co-operate with the Superintendent in suppressing the liquor traffic among Indians. The Kansas law forbids the sale of intoxicating liquor as a beverage.

KIOWA SUPERINTENDENCY

Under the Kiowa Superintendency, with headquarters at Anadarko, Okla., are four tribes: the Kiowa, numbering 1,366; the Comanche of Shoshonean stock, 1,476; the Apache of Athapascan stock, 165; and the Wichita and their relatives of Caddoan stock — Caddo, Tawakoni, Kichai and Hueco—1,021; a total of 4,028.

The Kiowa, Comanche and Apache occupy a reservation whose area now comprises an allotted

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acreage of 525,877. About 2,429,000 acres of the old reservation were opened to settlement in 1901 and later. The Wichita Reservation has 152,714 acres of allotted land. About 586,000 acres were opened in 1901.

While considerable portions of these reservations are best adapted to stock-raising, many tracts of good farming land are found along the streams and in the bottom lands. This is a country well adapted to the raising of grain, when there is sufficient rain, and as a portion of these Indians have always practiced agriculture, they have good crops in favorable seasons. Besides that, these tribes possess considerable herds of cattle, and mixed farming is likely to be successful here. Agriculture and stock-raising are the leading industries. The former is increasing, while the latter is being followed less and less. The principal crops are corn and cotton.

About 600 Indians are cultivating some or all of their allotments in areas varying from 5 to 160 acres. About two per cent of the whole number are engaged in stock raising, owning from 10 to 50 head each.

In the midst of the Kiowa and Comanche Reservation stands the military post of Fort Sill, and the Indians have furnished large quantities of hay and wood for the post, as well as all the hay, grain and feed necessary for the use of the agency. Moreover all the freighting of Government supplies is done by the Indians, who are at all times willing to work

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when they find any occupation that will enable them to earn money.

The school population is 1,164. The Government provides three boarding schools at which 475 Indian children were enrolled during 1910, while 40 pupils attended public schools. The following mission schools are in operation:

School.	Supported by	Capacity	Enrollment
Cache Creek, boarding..	Reformed Presbyterian Church.....	50	46
Mary Gregory, boarding	Reformed Presbyterian Church.....	60	32
Mount Scott, day.....	Methodist Episcopal Church.....	35	15
St. Patrick, boarding. . .	Catholic Church.....	100	90
Total.....	.....	245	183

This total enrolment of 698 leaves 404 children out of school.

The St. Patrick's Mission School (Catholic), with a capacity for 100 pupils and located about two miles southwest of the agency was totally destroyed by fire in September, 1909, and is to be rebuilt.

The Kiowa, Comanche and Apache are less afflicted with tuberculosis than most tribes, but among the Wichita and affiliated bands the disease is very common.

Of these Indians seventy-five per cent are affected with trachoma, sometimes in a very severe form.

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As the Indians are scattered through ten counties, they have easy access to all the liquor they want, but drunkenness is common among only a small percentage of each tribe.

KLAMATH RESERVATION

The Klamath Reservation lies in southern Oregon, with the school and agency office located at the eastern base of the Cascade Mountains, at the north end of upper Klamath Lake, and 32 miles north of Klamath Falls, Ore. The summers are pleasant with warm days and cool nights, the temperature at times reaching 100 degrees during the day. Of the 1,019,176 acres composing the reservation, 146,990 have been allotted to individual Indians. On account of the high elevation, the land is not well adapted to agricultural pursuits, and there is only one district, near the Klamath Lake, where farming is carried on to any extent.

The reservation is occupied by the Klamath and Modoc, and by the Yahooskin band of Shoshonean Indians, who number in the aggregate 1,126.

On the reservation, there is an estimated stand of five billion feet of timber with a stumpage valuation of about \$10,000,000. The forests are principally yellow pine with some sugar pine and fir. While at present there is no local market for the lumber, two railroads are building through the reservation and

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when these roads are completed there will be a good demand for lumber and its value will increase.

Only a small number of Indians are cultivating more than a garden for home use, but a few have fields containing from twenty to thirty acres of rye and oats. One man cultivates 100 acres.

This is essentially a stock-raising country and practically all these Indians are engaged in this industry. They own perhaps 11,000 head of cattle.

A few of the Klamath tribe live off the reservation and work as laborers on ranches or in towns. They weave quite a large number of baskets and dispose of them to dealers in nearby towns. They are entirely self-supporting and receive no rations from the Government.

For the 326 children of school age, the Government provides a boarding school and two day schools with a combined capacity of 205, at which there were enrolled during 1910 a total of 184 Indian children. Thirty Indian children attended the public schools during the year. This total attendance of 214 leaves 112 Indian children out of school, but the Superintendent states that all children not within reach of the Government day schools or public schools can attend the boarding school on the reservation.



THE MAN
Assiniboin

THE RESERVATIONS

LAC DU FLAMBEAU SUPERINTENDENCY

This school and reservation were once part of La Pointe Agency. The reservation comprises an area of 77,223 acres, 51,070 acres of which have been allotted. It is in a timber and lake region, and is occupied by 687 Chippewa.

Practically all the homes have their garden plots, and in addition fully one-half of the able-bodied males are making some effort at farming their allotments on a larger scale. The total acreage under cultivation approximates 150 acres, the principal product from which is potatoes. Sweet corn, rutabagas, turnips, onions and other vegetables are grown in a small way for home use. A few Indians keep milch cows and chickens.

Many of the able-bodied men work in the logging camps and saw-mills through the fall and winter months, and in summer a number act as guides for fishermen at good wages. All devote more or less time to the gathering of wild berries, wild rice and greens, making maple sugar, hunting and fishing. They are wholly self-supporting. Any industrious man on this reservation can earn a living if he really wishes to.

The school population is 163. There is a Government boarding school—capacity 226—at which 138 Indians were enrolled during 1910. Twenty-five children attended public schools—a good record.

Perhaps one-half of the deaths are due to tuber-

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culosis; many of the Indians have bad eyes. Blindness or partial blindness is common among the adults.

In spite of the efforts by the Indian Service to suppress the traffic in liquor, it is still sold freely to Indians.

LA POINTE SUPERINTENDENCY

This superintendency, situated in northern Wisconsin, near the shores of Lake Superior, comprises five reservations—three in Wisconsin and two in Minnesota. Their area is as follows:

Reservations	Acreage			Opened to Settlement
	Allotted	Unallotted	Total	Acreage
Deer Creek, Minn.	296	.....	296	22,744
Grand Portage, Minn.	24,191	.....	24,191	16,042
Lac Courte Oreille, Wis.	68,279	635	68,914	.....
La Pointe, or Bad River, Wis.	77,137	46,613	123,750	.....
Red Cliff, Wis.	14,103	.....	14,103	.....
Total	184,006	47,248	231,254	38,786

The population is composed entirely of Chippewa distributed as follows: Bad River, 1,147; Grand Portage, 324; Lac Courte Oreille, 1,373; Red Cliff, 470.

Besides these, the Rice Lake and St. Croix bands of Chippewa in Wisconsin, 189 and about 600 in

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number respectively, are nominally under the jurisdiction of this superintendency, but no reservations are provided for them. Efforts to provide them with allotments on other reservations have failed. The superintendent is therefore only able to afford the destitute among them temporary relief, and to assist them in various ways, when called upon to do so.

The soil on the three Wisconsin reservations is well adapted to agriculture, but on the Grand Portage Reservation it is barren and rocky. About fifteen per cent of the whole Indian population are cultivating their allotments or are engaged in agriculture outside the reservation. The Grand Portage Indians devote themselves largely to fishing in Lake Superior and find a ready market for their catch at good prices. They also have valuable gravel deposits. A number engage in bead work, birch bark work, berry picking, rice gathering, and making maple sugar.

The chief industry of all these reservations is the cutting and manufacture of timber. As these Indians draw their support chiefly from the proceeds of the sale of their timber, and as their allotments cannot be cultivated until the timber is removed, little attention is likely to be paid at present to agriculture. They own, altogether, not more than 2,000 animals and 3,000 fowls.

The school population is 811. There are four Government day schools, with a combined capacity of 646, at which, during 1910, 246 Indians were

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enrolled. The Holy Family and Odanah Mission schools—capacity 265—conducted by the Catholic Church, enrolled 159 Indians during 1910. The public schools cared for 102 children. This total enrolment of 507 leaves 304 out of school. While school privileges are very generally within reach of the majority of the Indian children on this reservation, it is quite impossible, under present conditions, to get them all into school, as they accompany their parents on the periodical hunting and fishing trips and to the rice and berry fields, and the sugar camps.

There is great immorality among these Indians. They are notorious loose livers and have small regard for the marriage tie. The greatest check on their advancement is the universal use of intoxicants by men, women and minors. In this way all the funds which they can control are dissipated by most of them.

Tuberculosis is very prevalent, more deaths resulting from this source than from any other.

The Hayward, Wis., boarding school has an enrolment of 227 pupils with an average attendance of 218.8, most of whom came from La Pointe Agency.

More care is being given the health of these Indians now than in former years. There are three contract physicians under La Pointe, one each at Fond du Lac and Lac du Flambeau, and Nett Lake, while the Superintendent at Vermillion Lake is also a physician.

THE RESERVATIONS

LEECH LAKE SUPERINTENDENCY

The Red Lake Reservation, formerly under the jurisdiction of the superintendent of the Leech Lake School, was separated from it in December, 1906, and will be spoken of later.

The Bena and Cass Lake boarding schools, formerly under the jurisdiction of this superintendent, were also segregated and each placed under the charge of a bonded superintendent. These schools recruit their pupils, however, from the Leech Lake Reservation.

The Leech Lake Superintendency still has supervision over two reservations, the Leech and the White Oak Point and Chippewa. The Leech Lake Reservation comprises an area of 39,304 acres, all allotted land; the White Oak Point and Chippewa Reservation has an area of 52,480 acres, all allotted. In addition to these areas, a large acreage has been opened to settlement and a considerable portion made a part of the National Forest of Minnesota. The land is difficult to clear and put in shape for agriculture, but once cleared is quite productive.

The Indian population of this superintendency is distributed as follows: Cass and Winnebagoishish, 447; Leech Lake Pillager, 797; Mississippi Chippewa, 463—1,707 in all.

A considerable number of the Indians formerly inhabiting this reservation have removed to the more fertile White Earth Reservation.

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The total acreage under cultivation does not exceed perhaps 640 acres, and this by a very few Indians. The principal crops are potatoes and a little corn. No live stock is reared, the Indians' ownership being limited to a few ponies and a very few cows.

The men who will work take such jobs as offer best pay, such as lumbering in winter and log driving and work in saw-mills in summer. Some few young men go to the harvest fields of the Dakotas. Considerable bead work and some very fine lace work is done by the women. Since the cutting of the timber and opening of the reservation, all large game has disappeared and the buckskin work formerly followed to some extent has been given up because of lack of material to work with.

There is some tuberculosis here, but no trachoma.

The opportunity to procure whiskey has a disastrous effect on health and morals here.

There are believed to be about 340 pupils of school age under this jurisdiction cared for at three Government boarding schools—Leech Lake, Bena and Cass Lake—and three day schools. Of these children 189 were enrolled in the boarding schools, 65 in the day schools and about 25 in public district schools. This total enrolment of 279 leaves about 60 out of school, but there are unused accommodations for nearly all.

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LEMHI RESERVATION

The Indians of this reservation were moved to Fort Hall a number of years ago and their population is included under the Fort Hall Superintendency. The Lemhi land was poor and as Fort Hall had plenty of better land and the Indians were of the same tribes, Bannock and Shoshoni, their transfer to that reservation was effected.

LOVELOCKS SUPERINTENDENCY

There are 122 Paiute Indians under the jurisdiction of the superintendent of the Lovelocks day school. They have no reservation nor have they ever owned any land, but have lived about the town of Lovelocks, earning a living with the families or on the ranches in that valley.

These Indians are excellent laborers and command the highest wages. They are also well up in the knowledge of farming by irrigation, stock-raising, cooking, sewing, and general house and farm work, and support themselves at such jobs. The men receive from \$2.00 to \$2.50 per day for their work. There are about twenty-five children of school age, all of whom are provided with educational facilities by the Government day school.

About fifty per cent are affected by trachoma, but otherwise they are generally healthy. The liquor

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traffic is a source of much trouble as there are a dozen or more saloons in the town of Lovelocks.

LOWER BRULÉ SUPERINTENDENCY

This reservation lies on the west bank of the Missouri River, immediately opposite the Crow Creek reservation in South Dakota. Its area is 352,860 acres, 177,389 of which have been allotted. In 1899 these Indians ceded to the Government 120,000 acres, which was opened to settlement.

It is now occupied by 469 Brulé Sioux, a decrease of only three in ten years. The other half of the band is located on the Rosebud reservation, having formally joined the Rosebud Sioux, July 1, 1899.

While this is essentially a grazing country, about twenty per cent of the Indians are cultivating their allotments to a greater or less extent. About thirty heads of families cultivate from twenty to sixty acres each, while about one hundred cultivate small garden plots. The principal crops are corn and potatoes. During 1910 some live stock was issued to these Indians. They now have 1,033 cattle and 1,000 horses. The winter of 1909 and 1910 was very severe, causing a material decrease in the total number of cattle on the reservation, but the outlook for the future is good, as the Indians are making provision for better care of their stock. All able-bodied Indians on this reservation are supporting themselves and families, either by cultivating their allotments or



WETS IT
Assiniboin

THE RESERVATIONS

by stockraising. Rations are issued only to those wholly or partially incapacitated for manual labor.

While the Government boarding school has a capacity for 140 pupils and provides amply for a school population of 117, only 78 were enrolled during 1910, leaving 39 out of school.

Drinking is not specially common among the Lower Brulé Indians. There is but one town, Kennebec, near the reservation where liquor can be procured, and this town takes special precaution to prevent Indians from obtaining liquor in any form, and on days of special celebration, which the Indians attend, the town appoints special officers, and a certain number of regular Indian police are deputized and paid by the town to prevent the Indians from getting liquor.

These people are exceptionally healthy, being practically free from tuberculosis and trachoma, the diseases most prevalent among Indians. There were only twelve cases of the former and four of the latter during 1910, with no epidemics of any kind.

MEDAWAKANTON SIOUX

With headquarters for a disbursing agent at Redwood Falls, Minnesota, there are scattered over the neighboring country 350 Sioux belonging to this band, of whom but 200 are full bloods. As a rule these people are sober and industrious. They receive no annuities and are practically self-supporting.

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The mixed bloods labor at the ordinary occupations of the whites, while of the full bloods, the women make lace, and the men Indian curiosities for trade.

There is a Government day school at Morton which cares for a portion of the children, and there is also a mission day school. No doubt many of the children of the mixed bloods attend the district schools of this well-settled region.

MESCALERO SUPERINTENDENCY

There are 453 Mescalero Apaches (Athapaskan) occupying the Mescalero reservation in New Mexico just south of Fort Stanton. The reservation has a fine climate, and includes an excellent sheep range in its mountains. Of the 474,240 acres comprised by this reservation, only 350 acres are irrigated, and this by water appropriated from Tularosa Creek, granted the Indians by decree of court. They are permitted to use the flow of this creek from 8 A.M. to 5 P.M. Monday until Saturday inclusive of each alternate week.

A timbered area of 350,000 acres, formerly included in the Mescalero reservation, has been covered into the Alamo National Forest, the right being reserved to the Indians to use the grazing lands within this area for a period of 25 years.

The season for growing crops is short here. With a heavy fall of snow in winter and summer rains from the middle of June until the first of September,

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farming is profitable, but these favorable conditions do not always exist, and occasionally the crops are almost a total failure. Practically every able-bodied Indian is cultivating a small tract of land, and the total approximates 1,000 acres, the areas being informal selections by the Indians of from five to twenty acres each, as no allotments have been made.

All the heads of families own horses, and therefore, in a certain sense, all may be said to be engaged in the live stock industry. Eight heads of families are interested in sheep. Probably 2,000 horses, 12,000 sheep and 1,500 goats are owned by these Indians. The smallest herd of sheep numbers 300 and the largest 4,000.

Aside from farming and stock-raising, the Indians are not regularly engaged in any other industry. When not at work on the farms or with their herds, they are employed on road or telephone construction or at the agency sawmill.

The scant income of the tribe has been supplemented by the proceeds derived from permits for grazing privileges upon their lands, for which, during 1910, they received over \$9,000. These Indians are self-supporting, except for 75 who are wholly incapacitated for manual labor, and to whom rations have to be issued. These rations are mostly in the nature of tools and implements for the improvement of their lands and homes.

As the Indian homes are temporary abodes, and their buildings are burned when one dies, the sani-

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tary conditions are about as good as the average among camp Indians. About twenty-five per cent are afflicted with tuberculosis, and a like percentage suffer from trachoma.

A well-kept boarding school is maintained by the Government, which cares for practically all the children eligible for school attendance.

It is eighteen miles to the nearest town where liquor is sold, and the dealers do not sell to the Indians. For a great many years the Indians manufactured an alcoholic drink called tiswin, but of late years its use has grown less.

MISSION RESERVATIONS

During the past ten years the Fort Yuma and Tule River Reservations have been severed from this jurisdiction. They will be treated separately hereafter.

On the Mission Reservations are nearly 2,700 so-called Mission Indians. They represent several stocks and a great number of tribes and survivors of tribes, with a large admixture of Mexican blood. They are such Indians as in Mexico would be called peons. The Mission Indians are nominally civilized; that is, they wear white men's clothing, live in houses, and in many respects have adopted white men's ways.

During the Spanish occupancy of the country they lived by farming and stock-raising, under the instruction and more or less under the peonage of

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the Catholic missions. After California became a part of the United States and the white population increased, claims in due legal form were filed upon lands which Indians had cultivated for generations and there was no one to present the counter claims of the Indians. They were thus gradually forced into the mountains and deserts until they were barely rescued from utter vagabondage and beggary by the setting aside, in 1875 and subsequently, of 180,000 acres in about twenty-five small reservations as near their homes as available land could then be secured. Many of these reservations had little or no water, and litigation and trespass has been the lot of those which had water.

The Mission Reservations have been divided into twelve separate jurisdictions and each placed under a bonded superintendent, each jurisdiction comprising from one to five of the twenty-eight reservations.

They are as follows:

Superintendency	Population
Cahuilla.....	226
Campo.....	196
Capitan Grande.....	174
La Jolla.....	125
Malki.....	315
Martinez.....	308
Mesa Grande.....	279
Pala.....	259
Pechanga.....	185
Rincon.....	84
Soboba.....	203
Volcan.....	326
	2,680

THE INDIANS OF TO-DAY

These twenty-eight reservations now comprise an acreage of 175,471 acres; 2,157 acres of this land is irrigated, and 6,000 acres are under cultivation. In addition to the foregoing, 5,498 acres have recently been bought for miscellaneous bands of Mission Indians in Southern California.

While these Indians still lack thrift and fail to take proper care of their earnings, all are self-supporting except a few old and indigent ones. Nearly all of them do some farming or gardening and make up the lack in their production by working for wages off the reservations as laborers.

A great hindrance to steady work on the part of these Indians is the frequency of fiestas on the various Mission Reservations. Effort is being made to develop the agricultural feature of these fiestas, and to make them less frequent and a benefit rather than an injury to the Indians. It is not planned entirely to stop visiting or hospitality but to convert the frequent fiestas into less frequent agricultural fairs that may foster a healthy spirit of emulation among the Indian farmers of each reservation and its neighbors in producing some crops of excellent quality.

The twelve Government day schools are attended by 250 pupils. The boarding schools at Riverside, California, and Phoenix, Arizona, are nearby, with enrolments of 115 and 13 Mission Indian children, respectively. Besides, 54 Mission children attend public schools in the vicinity. The entire school pop-

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ulation of Rincon Reservation—17 in number—is in public schools.

In this section a very aggressive campaign has been waged against the liquor traffic with remarkable results. The tide of public sentiment has changed, and in most instances the state and municipal officers co-operate admirably with the Indian Service, with the result that in some localities this difficulty has been entirely removed and in others very much reduced.

MOAPA RIVER RESERVATION, NEV.

There are 128 Paiute Indians in southern Nevada, most of whom live on a small reservation of 1,000 acres.

These Indians are interested in agriculture and are succeeding very well. All of them who live on the reservation are cultivating some land—at least a garden—the areas ranging from one half an acre to ten acres each. They produce principally alfalfa hay, for which there is a good market at about \$15.00 per ton. While they own perhaps one hundred small horses, there is no other live stock on the reservation.

They are industrious and self-supporting people, and when not working on their land, are employed off the reservation as farm hands. Some of the women do washing and ironing for the whites in the vicinity, and in winter and spring they make and sell baskets.

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There are about thirty-two children of school age on this reservation for whom the Government provides a day school with a capacity for twenty. There is great need here of a schoolhouse with an equipment to teach domestic science and a few tools with which to teach the boys carpentry and how to handle the necessary tools on a farm.

Liquor is freely sold to Indians in this vicinity. Often a tramp is the go-between, but the saloon keepers do not hesitate to sell directly to Indians.

MOKI RESERVATION

These Pueblo Indians (Shoshonean) live in compact villages on the barren tops of three mesas in their considerable reservation, which lies southwest of and adjoining the Navajo reservation. They are now, as they always have been, tillers of the soil, and raise considerable crops in the valleys below and at some distance from their homes, the area of their cultivated lands being about 10,000 acres. They raise corn and vegetables, and possess a few cattle, sheep and goats, and usually have one or two years' supply of grain in their storehouses. A few have been induced to come down from the crowded mesas and to build and occupy houses in the vicinity of their cultivated field, but they are loath to make any change in their traditional customs, and most of the houses are occupied only in summer.

In this dry country where nothing can be raised

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without the use of water, and where water is extremely scarce, there have been frequent disputes between the Indians who occupy the land and the whites who trespass upon it and endeavor to take up the springs, which are the only valuable things that it possesses.

The Moki Reservation of 2,472,320 acres of land was cut off from the Navajo reservation in 1902 and placed under a bonded superintendent in charge of the Moki Indian School. This land is broken, cañon-cut, hill-studded, arid tableland, the average altitude of which is more than 6,000 feet above sea-level.

It is occupied by an Indian population of 1,804 Moki and 2,000 Navajoes. Allotment to these Indians is now under way. About five hundred heads of families are cultivating small areas averaging about five acres to the individual.

The Moki generally have peach orchards. All the Indians, both Navajo and Moki, have sheep and goats. Many have horses and cattle and most of them have some poultry. Their principal means of support, however, is their 8,000 head of sheep and goats, together with 2,000 ponies and 1,000 head of cattle. All of the four hundred Navajo women are blanket weavers, and about fifty Moki women are adepts at pottery. Many of the Indians work at freighting, hauling wood, etc., and all are entirely self-supporting.

THE INDIANS OF TO-DAY

The Moki (Hopi) have a long history, for in the summer of 1540 Coronado, who was then at Cibola (Zuñi), sent one of his men and a priest to visit the seven villages constituting the Province of Tusayan toward the west or northwest. The Spaniards at first were not received in a friendly manner, but the hostile feeling was soon overcome, and they remained among the Hopi for several days getting much information about the country.

Missions were established among these people in 1629 and continued until 1680, the year of the Pueblo revolt, when the missionaries were killed and the churches destroyed. Subsequent attempts to re-establish the missions met with much opposition.

At the present day these people are industrious and altogether peaceable and friendly.

The school population is about 950. There are a Government boarding school and four day schools with a combined capacity of 522, at which 510 Indian children were enrolled during 1910. The conditions mentioned later as existing on the Navajo reservations to prevent provisions for better school facilities operate here to make it hard for the Government to provide for the 440 children of the Moki out of school.

Trachoma is the only disease causing special trouble among these Indians.

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NAVAJO INDIANS

These Indians occupy a large reservation lying partly in northeastern Arizona, and partly in northwestern New Mexico. They are estimated to number more than 25,000. Water is extremely scarce here, and the main industry is stock-raising. For many years the Navajoes (Athapascan) have been a pastoral people, and they are said to possess more than 100,000 cattle and horses, and approximately 1,675,000 sheep and goats, though no reliable figures can be ascertained. They are industrious, and where water can be had, farm their patches with good success. Their wool crop is considerable.

Like most people of Athapascan stock, the Navajoes are energetic and hardworking. They are law-abiding, too, and mind their own business, never interfering with that of their neighbors.

The great territory over which they are sparsely scattered is divided into five jurisdictions. Its total area is 12,189,997 acres, only 261,996 of which have been allotted. The reservation is chiefly rocky desert land, with very limited possibilities in the direction of agriculture. There are, however, at widely separated points, considerable tracts of cultivable soil.

The Indian population among the five jurisdictions is estimated to be as follows:

THE INDIANS OF TO-DAY

SUPERINTENDENCY	TRIBES			
	Moqui	Navajo	Palute	Total
Leupp.....		1,000	.....	1,000
Navajo.....		10,000	.....	10,000
Pueblo Bonito.....		2,783	.....	2,783
San Juan.....		5,500	.....	5,500
Western Navajo.....	182	6,150	113	6,445
Total.....	182	25,433	113	25,728

Owing to the nomadic life led by these people in following their stock over the reservation, it is practically impossible to get a correct census of the Indians, and the figures given above are estimates by the superintendents.

While agriculture, to a limited extent, is carried on in the ravines and small valleys among the mountains and under the Government ditches, the living of these Indians is derived chiefly from their herds. They receive a large income from the sale of wool, pelts, silverware, and the celebrated Navajo blankets. Many Indians haul freight and work on roads and irrigation ditches.

No rations are issued except to the old and helpless.

The school population is estimated to be nearly 6,500. The Government provides a boarding school at each of the five jurisdictions, and these are filled to more than their capacity with a total enrolment of 695 Indian children. There is one day school which cares for 37. In addition there are two mis-

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sion boarding schools with a combined capacity for 170 pupils and one mission day school with a capacity for 40. These mission schools are not filled, however. The new Government school at Chin-Lee—not included in the above—has accommodation for 100. This provision for 1,005 pupils leaves about 5,500 without educational advantages.

At the present time this condition cannot very well be remedied. The Indians have no special places of abode and are continually moving about, taking their children with them; it would be impossible to get the children into day schools and keep them there. New day schools will be established, however, on the reservation as rapidly as water can be found for the locations, and as the attendance increases, these will be converted into the cottage plan boarding schools. The boarding schools already in operation are being enlarged as rapidly as possible.

Tuberculosis is common here and many people are afflicted with trachoma.

Considerable illegal liquor traffic is carried on among these Indians and the great area to be covered makes it difficult to secure convicting evidence.

NEAH BAY SUPERINTENDENCY

This superintendency, located in the extreme northwestern part of Washington, has jurisdiction over four reservations, the area and population of which follows:

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RESERVATION AND TRIBE	Area			
	Allotted	Unallotted	Total	Population
Hoh.....		640	640	54
Makah.....	3,728	19,312	23,040	407
Ooette.....		640	640	25
Quileute.....		837	837	226
Total.....	3,728	21,429	25,157	712

Though there is but little agricultural land, about thirty-six heads of families are cultivating or improving their allotments and about forty-eight are engaged in raising live stock, owning in the aggregate about 250 head. The future of this industry is promising.

The principal means of livelihood is fishing. Many of the men work off the reservations in fish canneries, sawmills, on ranches, and on roads. The women earn from forty to fifty cents a day at basket making.

The school population of this reservation is 178. There are two Government day schools, capacity 132, at which 98 pupils are enrolled. Twenty-three pupils attend the white schools and are welcomed, as there are not enough white children to make up the school attendance.

Tuberculosis is less common here than among the tribes living farther inland.

Notwithstanding the efforts to suppress it, the

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liquor traffic on the Makah Reservation seems to be increasing.

NETT LAKE SUPERINTENDENCY

The Bois Fort Reservation and its Indians were formerly under the jurisdiction of La Pointe Agency. The agency is located in Minnesota about 24 miles south of Fort Francis, Ontario, Canada, and 66 miles from Virginia, Minnesota. The reservation includes beautiful Nett Lake, an expanse of water about one township in area. It is a shallow lake in which grow enormous quantities of rice which are gathered by the Indians. The reservation has an area of 55,212 acres, all of which has been allotted, and comprises many lakes and swamps and some intervening good farming land. The population numbers 637 Bois Fort Chippewa, of whom 250 live on the reservation. The remainder are scattered all over northern Minnesota, in Wisconsin, and some across the Canadian line. About 100 of them are located on the Vermillion Lake Reservation of 1,080 acres, but under the jurisdiction of the Nett Lake superintendent.

These Indians are not agriculturists, and none farm more than small garden plots. They make a living by trapping, fishing, hunting, or by working in the lumber camps. The women make beadwork and toy canoes. They have a few horses that run at large. They are advancing slowly and are self-sup-

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porting, but their isolation acts against more rapid progress.

All the 141 children of this reservation are provided with school facilities, 38 being enrolled in the Government day school on the Nett Lake Reservation, three in public schools and 100 in the boarding school on the Vermillion Lake Reservation, about forty miles distant.

Though there is some tuberculosis among these Indians, the general health conditions are fair. Off the reservation the liquor evil is troublesome, but it is under some control on the reservation.

NEVADA SUPERINTENDENCY

The Pyramid Lake Reservation, lying in western Nevada, eighteen miles from the town of Wadsworth, comprises 322,000 acres of mountainous desert land. It includes within its boundaries Pyramid Lake, from which the Indians draw a large portion of their subsistence by fishing. It is occupied by 610 Paiutes.

None of this land has been allotted, but of the 1,000 acres under irrigation 469 are cultivated by Indians. About fifty families are engaged in some cultivation of the soil, the tracts ranging from a garden patch to sixteen acres, raising principally barley, wheat, alfalfa, hay, potatoes, and garden truck.

The land is a good stock range and nearly all of the Indians own horses. About ten are engaged in



SPIES ON THE ENEMY
Crow

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raising cattle. The Indians own in the aggregate about 100 head of cattle and about 500 horses. There are estimated to be from 1,500 to 2,000 head of wild horses on the reservation.

The Indians who have no land under cultivation, besides fishing, work at haying, domestic labor, and on cattle ranches in the vicinity. Most of the women make baskets. All the Indians are self-supporting.

The school population of this reservation, 122, is provided for by the Government boarding school—capacity 100—and a day school—capacity 25. At the former 76 were enrolled, and 12 at the latter, during 1910. Three attended public schools, while a number are cared for at the Carson boarding school.

Perhaps sixty per cent of the Indians are affected with trachoma, and there are some cases of tuberculosis. The reservation is quite free from the liquor evil.

NEW YORK AGENCY

In northern and western New York State are 5,476 Indians, under the supervision of a Special Agent.

The New York Indians derive some revenue from leases of farming land; also from certain oil lands on the Allegany reservations.

While there are a few good Indian farmers on all these different reservations, they are the exception rather than the rule, and the reservations are for the most part occupied by whites.

THE INDIANS OF TO-DAY

With a few exceptions, the New York Indians still support themselves by occasional labor, and by the manufacture of baskets and beadwork, which they sell to visitors.

These Indians are remnants of the Six Nations of the Iroquois. The area of the eight reservations occupied by them is as follows:

Reservation	Area, Acres
Alegany.....	32,469
Cattaraugus.....	21,680
Oil Springs.....	640
Oneida.....	350
Onondaga.....	6,300
St. Regis.....	14,640
Tonawanda.....	7,549
Tuscarora.....	6,249
Total.....	87,577

Their population is divided thus:

Tribes	Number
Cayuga.....	182
Oneida.....	276
Onondaga.....	547
Seneca.....	2,735
St. Regis.....	1,368
Tuscarora.....	368
Total.....	5,476

The Cayugas have no reservation and reside largely on the Cattaraugus reservation.

The Onondagas occupy the reservation of that name, about five miles south of Syracuse. A considerable portion of this is arable land, cultivated,

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for the most part, by white people under leases. The stone quarries are also worked by white people under leases. A few Onondagas are well-to-do farmers.

A few of the Oneidas reside on individual farms near the village of Oneida, in Madison County. Other Oneidas live on the Onondaga Reservation. Most of this tribe moved to Wisconsin in 1846. Those who remain in New York are citizens.

The Senecas occupy the Allegany, Cattaraugus and Tonawanda Reservations, in the western part of the State. There are a few good farmers among them, but they earn a livelihood chiefly by working for their white neighbors.

The St. Regis Indians occupy a reservation located on the St. Lawrence River in Franklin County, just on the boundary line between New York and Canada, and the Canadian St. Regis reservation adjoins it on the north. Those on the American side have some good farming land on their reservation, but support themselves chiefly by the weaving of baskets.

The 368 Tuscaroras, together with 46 Oneidas, occupy the Tuscarora reservation in Niagara County. The reservation is fertile, and the Tuscaroras are good farmers—by far the most progressive of the New York Indians.

Up to and including the fiscal year 1910, Congress had appropriated annually for these Indians nearly \$16,500, as follows: For interest in lieu of investment on \$75,000, Act of June 27, 1846, \$3,750. For

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interest on \$43,000 transferred from the Ontario Bank to the United States Treasury, Act of June 27, 1846, \$2,152.50. For permanent annuity in clothing and other useful articles, Treaty of November 11, 1894, \$4,500.

By the Act of March 3, 1909, making the appropriations for the expenses of the Indian Department, Congress appropriated the sum of \$118,050 for the purpose of capitalizing the second and third of above items, same to be paid to the Indians per capita, which on the basis of the reported population will amount to approximately \$21.75 per capita.

Effort is being made to have the Indians agree to the capitalization of their permanent annuities cited above, but so far the Indians have been opposed to such action.

The State of New York maintains for these Indians a system of elementary day schools, similar to those provided for white children, but with the industrial idea more prominent. These schools are scattered over the sparsely inhabited reserve.

The number of children registered during the year in the New York Education Department schools is 870, and the number reported as attending other schools 242. Thus more than 1,000 Indian children in the State are being educated at public cost and directly by the Education Department.



SPOTTED JACK RABBIT
Crow

THE RESERVATIONS

OMAHA AND WINNEBAGO SUPERINTENDENCY

The Omaha reservation with an area of 135,022 acres, all but 4,500 of which have been allotted, and the Winnebago reservation with an area of 107,752, all but 1,711 acres of which have been allotted, lie in northeastern Nebraska on the west bank of the Missouri River. The hilly eastern portion of these reservations is somewhat rough and some of it would not be tillable even were the timber removed. The larger part of the central and western area is rich, rolling prairie.

Both reservations are under the jurisdiction of the superintendent of the Omaha Indian School who divides his time between the two. The former is occupied by 1,276 Omahas and the latter by 1,063 Winnebagoes, who are a very progressive people. Both are Siouan.

The principal work is farming. Fully seventy-five per cent of the adult male Winnebagoes are making an effort to support themselves in this way, and in the last year the acreage under cultivation has increased more than two hundred per cent. Practically all the able-bodied Omahas and about 180 Winnebagoes are farming more than mere garden patches. The principal crop is corn; native hay, oats, barley, and wheat ranking next in the order given.

Most heads of families own teams, and about one

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third of them have at least one milch cow, while a few hogs are owned. Nearly all raise poultry, and they have a few herds of stock cattle. A count of their live stock shows about 1,250 horses, 800 head of cattle, and 1,500 hogs. They are entirely self-supporting, and there is plenty of work here for all who wish to work.

The trust period of the Omaha trust patents expired during 1910, but, with some exceptions, was extended for ten years so that the Indian Office might determine the competency of the allottees to manage their own affairs, and might prevent the issuance of patents in fee to those incompetent to do so, and who might be swindled out of their property. A competency commission was appointed which divided the Omahas into three classes composed of (1) those fully competent to receive patents in fee; (2) those partially competent and capable of making business transactions in connection with their allotted lands, but not sufficiently competent to receive patents in fee; and (3) those wholly incompetent and who should remain under the jurisdiction of the Government. The first of these classes received patents in fee for their lands and the property was placed upon the tax rolls.

During 1910 the public schools on these reservations enrolled 184 Indian pupils, the Government day school 20, although the capacity was 30, and the Catholic school in the town of Winnebago, 30. This

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total enrolment of 234 leaves 351 Indian children not provided with school facilities on the reservation. A considerable number of these, however, attend the non-reservation boarding schools. The school facilities on these reservations are about the same as in the average new farming country.

The general health conditions here are excellent though some tuberculosis exists. The liquor traffic is under fair control.

ONEIDA SUPERINTENDENCY

This superintendency was created out of the Green Bay Agency on July 1, 1900.

The reservation, lying in eastern Wisconsin, has an area of 65,402 acres, all of which has been allotted. The country is good for stock-raising, dairying, and ordinary farming. The agency is located seven miles west of Seymour, Wisconsin, which has a population of 1,200, and ten miles east of Green Bay, with a population of 25,000.

The reservation is occupied by 2,301 Oneidas—Iroquoian.

About 400 families are cultivating tracts of three acres and upward, the largest farm under one management being about 80 acres. The principal crops are oats and hay, with some wheat, rye and corn.

Nearly every family has a cow, but few engage largely in the raising of live stock, as the area at the disposal of each individual does not warrant it.

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They have 739 horses, 200 hogs, and 1,089 head of cattle.

Approximately 50 families, and a varying number of young people, are engaged in various occupations off the reservation, some in the Government service, and some at work for private parties.

These Indians are independent of Government aid, and are in some respects very far advanced on the road to civilization.

The school population is 460. There are a Government boarding school—capacity 140—and two day schools—capacity 70. The enrolment at the boarding school during 1910 was 132; at the day schools, 48. There are two mission day schools, the Adventist Mission, conducted by the Seventh Day Adventist Church, and the Hobart Mission, maintained by the Episcopal Church. In these mission schools 43 pupils were enrolled. There are thus 257 children out of school.

Tuberculosis claims a few victims each year, but appears not so prevalent as in former years.

No arrests were made by the Indian police for any cause during 1910.

OSAGE SUPERINTENDENCY

The Osage Indians (Siouan) are situated on the Osage reservation in charge of the Superintendent of Osage Indian school. They are the richest and—
in consideration of their opportunities—the least



MOSTEOSE
Iowa

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progressive of any tribe in the United States. They occupy a reservation of more than 1,400,000 acres of land comprising the whole of Osage County. It is located in the northeastern corner of Oklahoma, adjoining Kansas on the north and that part of Oklahoma, formerly Indian Territory, on the east. It is estimated that fifty per cent of the reservation is prairie or agricultural land, and the remaining half rough pasture land with considerable timber.

There are 2,104 of these Indians, of whom 851 are full bloods, and the remainder mixed bloods.

The industries on the reservation are confined almost exclusively to farming, though a few families have small herds of cattle. Of the Indians not more than 200 are themselves engaged in actual farming, cultivating areas ranging from 40 to 175 acres. This farming is confined almost wholly to the mixed bloods, very few of the full bloods making any pretense of working their lands.

While all the land is allotted to individual Indians, the oil and gas rights under the surface were reserved to the tribe as a whole for twenty-five years, at the expiration of which time these oil and gas rights go to the individual allottee. The royalties on the oil and gas produced under lease on this reservation amounted to more than \$231,000 in 1910, the sum being credited per capita to the individual members of the tribe. Besides these royalties, the Osages receive considerable rent for their surface land, and each man, woman and child receives an

THE INDIANS OF TO-DAY

annuity of about \$250 in cash. From this annuity alone, a family of ten persons receives about \$2,500, and it is hardly to be expected that people who are so well to do as these would make very much effort toward self-improvement. No people, whatever their color or education, are likely to work very hard unless they have some motive for doing so. All the wants of the Osages being provided for, they naturally take life as easily as they can.

There are 739 children of the Osage tribe under the age of eighteen, 529 of whom are mixed bloods. Seven hundred and ten of these children were enrolled in the various schools of the community—428 in the various public schools and the rest in the government boarding school and the two mission contract schools, maintained by the Catholic Church. The attendance of these children is, however, very irregular, and it is realized that something should be done to keep the Osage in regular attendance at the schools, for they need the training required to fit them to manage properly the large estates which will come under their supervision when they reach their majority. The boys and girls are inclined to fall into the vices of a leisure life, which is due to the fact that they have plenty of money and are not compelled to work.

While the Osage population has increased very materially in the last ten years, it is not due to health conditions, for there were 32 deaths to 7 births during the fiscal year 1910, but to the fact that there

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are numerous intermarriages between the whites and the Indians.

OTOE SUPERINTENDENCY

The Otoe superintendency in Oklahoma, which was created out of the old Ponca, Pawnee and Otoe Agency, has one reservation (Otoe) under its jurisdiction, comprising an area of 127,711 acres, all of which has been allotted. Two-thirds of this reservation is good farming land, while the remaining one-third is adapted only to grazing.

The Otoe and Missouri (Siouan), numbering 411, occupy this reservation.

The Otoe and Missouri Reservation was allotted in 1900, each Indian being given 160 acres of good farming land; in 1907 that portion of the reservation which was not included in the original allotment was apportioned to the Indians, each receiving 130 acres of land adapted only to grazing. Their original or homestead allotments have been considerably and quite generally improved by the lessees, but the allottees have had but little means with which to cultivate their farms to advantage. A number of them have disposed of their surplus land, with a view of devoting the proceeds to improving and cultivating their homesteads. This section of the country is well adapted to agriculture, but owing to the insufficient rainfall last season, the corn crop was almost a total failure. About fifty per cent of

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the Indians are cultivating a portion of their lands. Grain elevators are convenient and last year one Indian hauled over 1,500 bushels of corn to the Red Rock elevator.

There are no holdings of stock among these people, though some have a few milch cows, hogs and chickens. There is an increasing tendency to possess such live stock.

During the fiscal year 1910, 394 leases were written on allotted land, the revenue derived therefrom being \$34,101. No rations are issued.

The school population of the Otoe and Missouri Reservation is 112. There is a Government boarding school, at which 62 were enrolled during 1910. Fifty Indians attended public schools.

General health conditions are good. During the fiscal year 1910 the births exceeded the deaths by nine. Some of these Indians have tuberculosis in some form or other, and trachoma, in aggravated form, affects ten per cent of the Indians. The Indian homes are above the average as to sanitation. There is little drinking here.

PAPAGO (SAN XAVIER) SUPERINTENDENCY

This reservation was formerly under the jurisdiction of the superintendent of the Pima School, but has been created a separate superintendency. It has an area of 69,189 acres, 41,623 acres of which have been allotted to 291 of the 4,000 Papagos

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(Piman) on the reservation. The general character of the land is desert mesa with low but abrupt mountain chains forty miles apart, with gradual valleys between.

About ninety per cent of the allottees are cultivating their lands, which average 15 acres to each family. The unallotted population occupy several fertile valleys in Pima county, tilling the soil and raising a few cattle.

The principal crops are wheat, beans, oats, barley, melons, squashes and pumpkins. About 800 own some cattle, horses and a few sheep, possessing in the aggregate about 14,000 head.

About 350 of these Indians work at Tucson, Arizona, in the livery barns and car shops, as well as on railroads and irrigation projects, and 110 are working in a new railroad construction crew. Some basket weaving and manufacture of pottery is done by the women. About 80 girls are employed as domestics in Tucson.

These Indians have received but little assistance from the Government and have always been a self-supporting people.

For the school population of 800, the Government furnishes two day schools—combined capacity, 200—at which 110 Indians were enrolled during 1910. The Tucson Mission Day School, conducted by the Presbyterian Church, with a rated capacity of 140, has 125 Indian pupils in attendance and 20 Indians

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are enrolled in public schools. This enrolment of 255 leaves 545 Indian children out of school.

Perhaps sixty per cent of these Indians are afflicted with tuberculosis in some form, while about twenty per cent have trachoma.

Some improvement is noticeable in the suppression of the liquor traffic here.

PAWNEE SUPERINTENDENCY

The Pawnee superintendency in Oklahoma, which was created out of the old Ponca, Pawnee and Otoe Agency, has one reservation (Pawnee) under its jurisdiction, the acreage of which is 112,701 acres, all allotted. In 1894, 169,479 acres were opened to settlement.

The reservation is occupied by 653 Pawnees (Caddoan).

While some poor land was allotted to the Pawnees, the general average is good. Some of it is fine bottom land, rich and productive. The prairie upland is quite light, but yields fairly well when used for wheat or cotton.

Nearly all the adult Indians do some farming, cultivating from five to eighty acres each, aggregating about 1,300 acres. In 1910 the Indians farmed a larger acreage and did more intelligent work than at any previous time, going into the work with real enthusiasm. While extreme heat and extended periods of drought during 1910 caused an

THE RESERVATIONS

almost total failure in the corn crop, and worms and the boll weevil were disastrous to cotton, the Indians took good care of their stock and put up large quantities of hay. The principal crops here are corn, cotton, millet and oats.

One chief difficulty met in the effort to induce the Indian to take up agricultural pursuits, is the fact that with his annuities and lease moneys it is not necessary for him to work for a livelihood. During 1910, 370 allotments were leased, the total income being \$68,900.

While farming is the principal industry, a few work at the trades they have been taught at the schools, and a number hold positions in the Indian Service. No rations are issued.

All the Indians have horses or ponies, and a few have cattle and hogs. In all they own about 800 horses and ponies, 150 head of cattle and 250 hogs.

The school population is 199. At the Government boarding school 91 were enrolled during 1910. In non-reservation schools 85 were enrolled and 23 attended public schools.

About ten per cent of the population suffer from tuberculosis in some form, and perhaps fifty per cent are affected by trachoma.

The Indians procure all the liquor they want at Pawnee, Oklahoma, one mile from the Pawnee School and Agency. White liquor traders are never arrested unless a warrant is sworn out and placed in the hands of an officer.

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PIMA SUPERINTENDENCY

The jurisdiction of this superintendency formerly extended over the Papago (San Xavier), Salt River, Gila Bend, and Gila River Reservations, and over the Papago Indians in Pinal and Maricopa counties.

In 1902 the Papago Reservation was created a separate superintendency; in 1910 the Salt River Reservation was segregated from the jurisdiction of the superintendent of the Pima School and placed under Camp McDowell. This leaves under the jurisdiction of the superintendent of the Pima School, at the present time, the Gila Bend and Gila River Reservations and Papago Indians in Pinal and Maricopa counties.

Of the desert inhabiting tribes now under this jurisdiction, the Apaches number 55, the Maricopas (Yuman), 227, the Papagos, 1,150, and the Pimas, 3,479, both Piman, a total of 4,911.

The Gila Bend Reservation comprises an area of 10,231 acres, and the Gila River Reservation, 357,120 acres. Neither reservation has been allotted.

On the Gila River Reservation, hydro-electric pumping stations for irrigation are in course of installation. A part of this plant is already in successful operation and giving satisfactory results. Other stations will be completed in the near future.



CHARLES BIDDLE
Oto

THE RESERVATIONS

The important industries of the Pima Indians are agriculture and stock-raising. The former depends almost entirely upon irrigation. Practically all the Indians are farmers, cultivating from ten to thirty acres. On the completion of the irrigation project, conditions should materially improve.

Nearly all the reservation Indians as well as the nomadic Papago have both cattle and horses, owning perhaps ten thousand head of cattle. Numbers of the younger Indians are employed as laborers and a great many young girls and a few boys are in service with families in the near-by towns.

These Indians are self-supporting, rations being issued only to Indians who are partially or wholly incapacitated for performing manual labor.

The school population is 982. The Government has one boarding school—capacity 200—and five day schools—capacity 180. During 1910, 225 children were enrolled at the former and 153 at the day schools. St. John's Mission School, conducted by the Catholic Church, has a capacity of 220, and 159 Indians are in attendance. This enrolment of 527 leaves 445 out of school.

Tuberculosis and trachoma are prevalent, perhaps one-third of the people suffering from each. Many cases are in the incipient stage. There is but little drinking.

On the Pima Reservation, the Bureau of Plant Industry of the Agricultural Department has for several years conducted experiments in raising Egypt-

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tian cotton in connection with their experiment farm at Sacaton, Arizona. Sixteen bales of a fine grade of cotton, weighing 8,886 pounds, were produced and shipped to the New York markets and sold for 31 cents per pound to a thread company in New Jersey. This cotton—tested by this thread company and by a cotton milling concern in Connecticut—was found to be much stronger than the ordinary Southern cotton and averaged from $\frac{1}{8}$ to $\frac{1}{4}$ of an inch longer, which makes it especially valuable for thread and fine cloths of cotton weaves. The price realized for this cotton, 31 cents per pound, is in striking contrast to the ruling price for Southern short staple cotton of 12 to 15 cents. Encouraged by this success, the superintendent of the Pima Reservation is endeavoring to stimulate among the Indians an interest in the raising of cotton.

PINE RIDGE SUPERINTENDENCY

The Pine Ridge Reservation, located in the southwest corner of South Dakota, has an area of 2,797,846 acres, 1,728,086 of which are allotted. The greater portion of the reservation is rolling country, broken here and there with gulches. There is a stand of approximately 30,000,000 board feet of timber on the unallotted area. In the northwest corner of the reservation are the clay Bad Lands. Reservation and Indians are under the jurisdiction of the superintendent of the Pine Ridge Boarding School.

THE RESERVATIONS

The Indian population of the reserve is 6,758 Ogalala Sioux. About seventy-five per cent of the families have cultivated some portion of their land, breaking up from one to three hundred acres. The southeastern portion of the reservation—almost entirely populated by the most advanced of the mixed bloods—has within the last two years blossomed into a farming country. The principal crops raised are oats, corn, potatoes and some wheat. There is a good market for all crops when produced in moderate quantities, but, if the crops are harvested in large quantities, the facilities for sale are poor because of inadequate means of transportation to the larger markets.

The Sioux do not possess the determination needed to farm with success in a dry country; they are easily discouraged. To stimulate a pride in the products of the farm, district fairs, somewhat similar to the ordinary county fair, have been encouraged and held with some degree of success.

Most of the Pine Ridge Reservation is a cattle country and practically all the Indians are engaged in stock-raising. There are approximately 60,000 head of cattle and horses on the reservation. Many of the young men are extraordinarily good cow hands and as competent to handle cattle as any men in the West. Many of the Indians are large cattle owners, and years ago a stock association was formed here. There is still need of graded bulls and stallions. A number of the larger holders have suffi-

THE INDIANS OF TO-DAY

cient capital to provide their own stallions and bulls, but the majority of the Indians depend on the Government to improve the quality of their stock.

During 1910, 1,422 Indians were employed, earning \$54,093 at such work as freighting, on irrigation ditches, road and bridge work, railroad construction and as judges and police.

Rations are issued to 3,000 Indians, 248 of whom are partially and 2,752 totally incapacitated for manual labor. Rations are issued, during the winter only, to 1,000 able-bodied Indians, who perform labor in return therefor.

The school population is 1,690. The Government provides one boarding school and twenty-nine day schools for these Indians, the total capacity of which is 1,069. There is one mission school (Holy Rosary), at which 231 Indians were enrolled under contract during 1910. The total number enrolled during 1910 at Government, mission and public schools was 1,115. This enrolment was divided among the following schools: Pine Ridge Boarding, 211; Pine Ridge day schools, 622; Holy Rosary Mission (contract), 231; public day schools, 51. This leaves 575 children of school age who are not receiving any education.

Tuberculosis is the predominating disease and appears to be increasing. During the fiscal year 1910 the deaths exceeded the births by 87. It is wholly impossible for four physicians to cover the entire

THE RESERVATIONS

reservation, comprising four counties, and to attend properly to the needs of nearly 7,000 people.

As no part of this reservation has been thrown open to settlement, and no representative of the Indian Office engaged in the suppression of liquor traffic has been working near this agency for the past year, there has been no work done to stop the introduction of liquor. All cases of introduction of liquor and drunkenness were tried and punished by the Court of Indian Offenses. Six arrests were made during the year for the introduction of liquor on the reservation, and ten for drunkenness.

PONCA SUPERINTENDENCY

The Ponca superintendency in Oklahoma, which was created out of the old Ponca, Pawnee and Otoe Agency, has two reservations under its jurisdiction—the Oakland and the Ponca. The Indian population comprises 583 Poncas (Siouan) and 53 Tonkawas (Tonkawan).

The Oakland Reservation comprises an area of 11,456 acres, all allotted. In 1893, 79,095 acres were opened to settlement. The Ponca Reservation has an area of 101,054 acres, all but 320 acres of which has been allotted. Most of the land in these reservations is fertile and well adapted to agriculture, corn, wheat, oats and alfalfa being the prominent crops, while the principal fruits are apples, cherries, grapes, peaches, apricots and pears.

Of 133 heads of families among the Poncas, 72

THE INDIANS OF TO-DAY

are living upon and cultivating portions of their allotments, ranging from 5 to 75 acres each. Of 16 heads of families among the Tonkawas, 9 are living upon and cultivating a part of their allotments, ranging from 10 to 60 acres. During 1910, 270 allotments were leased for purposes of farming and grazing, the revenue from which aggregated \$68,358.

None of the Ponca or Tonkawa Indians is engaged in the live stock business, as the land is best adapted to strictly agricultural pursuits. They own 300 horses and mules, 23 head of cattle, 117 hogs and between 500 and 600 chickens. No rations are issued.

The school population of this superintendency is 159. The Government provides one boarding school and one day school. At the former, during 1910, 87 children were enrolled and 8 at the latter. Nine children attended public schools, and three were enrolled at St. Mary's Institute, a Catholic institution at Ponca City, Oklahoma. This leaves 52 Indian children out of school.

Because of antipathy to white doctors' methods and medicines, tuberculosis is increasing. During the fiscal year 1910 births exceeded deaths by four.

Since the advent of prohibition in Oklahoma, little trouble has been met with in suppressing the liquor traffic here. The superintendent says present conditions as to liquor problems are the best he has known since he took charge about ten years ago.

THE RESERVATIONS

The Tonkawa Indians on this reservation are all that remain of a tribe that was once of some importance.

POTAWATOMI SUPERINTENDENCY

Prior to 1903, the reservations and Indians now under the control of the superintendent of the Potawatomi School were under the jurisdiction of the Potawatomi and Great Nemaha Agency. During 1903 Potawatomi was removed from that jurisdiction and created a separate superintendency.

This superintendency, comprising the Chippewa and Munsee Reservation, whose area is 4,195 acres of allotted land, and the Potawatomi Reservation, whose area approximates 76,380 acres of allotted land and 500 acres of unallotted land, is located in the eastern part of Kansas, a farming country.

The Indians under this jurisdiction number 92 Munsee (or Christian) and Chippewa and 724 Potawatomi (Prairie Band), all Algonquian, of whom perhaps 250 are absentees residing in Iowa, Oklahoma and Wisconsin. Perhaps fifteen per cent of the remaining male population are cultivating a portion of their allotments. Corn is the principal crop.

Few Indians are raising live stock, an industry whose future does not appear promising, as the grazing lands are fast being put under cultivation. Besides those who cultivate their own allotments, many Indians are employed at all seasons with pro-

THE INDIANS OF TO-DAY

gressive Indian farmers, or with their white neighbors. Most of these Indians lease their lands, 385 leases of allotted land, covering an area of 33,623 acres being in force June 30, 1910. The income derived from these leases during the fiscal year 1910 was \$40,113.

General conditions at this agency are improving; better houses are being built, old ones are being improved, and a desire for better things is observed.

The school population is 142. There are three Government day schools, combined capacity 102, whose enrolment during 1910 was 66, and one mission school, capacity 25, conducted by the Methodist Episcopal Church. It was attended by 31 Indians. A number of Indians are enrolled in public schools and colleges. At two of the day schools, 40 white pupils were enrolled, through contact with whom the Indian children were materially benefited.

Tuberculosis is becoming prevalent on this reservation, and it is difficult to relieve the situation, as most of the Indians fail to observe the simplest rules of diet and sanitation.

The use of liquor among the Indians has decreased in a marked degree since the passage of the law closing the drug store saloons. It is now difficult for the Indians to procure liquor.

PUEBLO INDIANS

The different Pueblo grants are most of them in New Mexico. There are twenty of these occupied



DUST MAKER
Ponca

THE RESERVATIONS

by 9,167 Indians, representing several distinct linguistic stocks and classed together, only because they have a common mode of life and reside in permanent towns.

These are divided among three different jurisdictions as follows:

	PUEBLO	Popu- lation	Area of Reserva- tion (acres)
Under Supt. of Albuquerque School	Acoma (Keresan).....	818	95,792
	Isleta (Tanoan).....	988	110,080
	Laguna (Keresan).....	1,551	154,025
	San Felipe (Keresan).....	514	34,767
	San Dia (Tanoan).....	78	24,187
	Santa Ana (Keresan).....	211	17,361
	Total.....	4,160	436,212
Under Supt. Santa Fé School	Jemez (Tanoan)	3,367	17,510
	San Juan (Tanoan)		17,545
	Picuris (Tanoan)		17,461
	Pecos (Tanoan)		18,763
	Cochiti (Keresan)		24,256
	Santo Domingo (Keresan)		92,398
	Taos (Tanoan)		17,361
	Santa Clara (Tanoan)		49,369
	Tesuque (Tanoan)		17,471
	St. Ildefonso (Tanoan)		17,293
	Pojoaque (Tanoan)		13,520
Under Supt. Zuñi School	Sia (Keresan)	1,640	17,515
	Nambe (Tanoan)		13,586
	Zuñi (Zuñian).....		215,040
Grand total	.....	9,167	985,300

THE INDIANS OF TO-DAY

These people are self-supporting and from primitive times have been farmers, always practicing irrigation. Nearly all cultivate small plots of ground, aggregating many thousand acres, raising wheat, corn, vegetables and fruit; enough not only for their own use but for sale. Nearly every family owns some sheep, goats, horses and burros; some have cattle. They own in the aggregate 796 horses, mules, and burros, 6,026 cattle and 99,551 sheep and goats. They are industrious and devote all their time to looking after their crops, keeping their irrigation ditches in good order, and caring for their herds. They still practice the primitive methods of farming that have come down to them from early times, threshing their wheat by placing the straw on the ground, driving horses and burros over it until the grain has been trodden out; winnowing it by gathering it in baskets and throwing it up in the air and finally washing it in water. This method lessens the value of the grain and reduces its price when sold. A threshing machine has been supplied by the Government and is used by them to advantage, but when their crops are light, they prefer the old method to moving the threshing machine about.

Besides their farming and stock-raising, these Indians are makers of baskets and pottery. Numbers of them are good mechanics and many others work on the railroads. It has been said that the Pueblos were the original blanket weavers, but only a few of the Zúñi women weave blankets occasionally and

THE RESERVATIONS

these bring in very little revenue. Most of the Pueblos are quite out of reach of want. Some of the smaller pueblos, however, suffer from lack of water.

The Pueblo settlements are not so subject to the ravages of tuberculosis and other diseases as most

PUEBLO	School Population	Capacity of Schools	Average Enrollment in these Schools	Enrolled in Non-reservation Schools	Not in School
Albuquerque:					
Acoma.....	152	32	47	40	65
Isleta.....	256	60	78	42	136
Laguna.....	98	70	41	27	30
McCarty's.....	60	24	40	unknown	20
Mesita.....	42	20	24	2	16
Paguate.....	164	70	68	26	70
Paraje.....	68	32	26	29	13
San Felipe.....	119	50	35	24	60
Seama.....	81	26	26	38	17
Total.....	1,040	384	385	228	427
Santa Fé:					
Cochiti.....	48	28	20	8	20
Jemez.....	139	100	57	15	67
Nambe.....	32	25	16	16	0
Picuris.....	about 35	18	15	10	20
San Ildefonso....	42	30	27	15	0
San Juan.....	109	60	60	40	9
Santa Clara.....	73	40	37	22	14
Sia.....	about 35	30	21	6	14
Taos.....	142	80	78	28	36
Total.....	655	411	331	160	180
Zufi.....	328	149	136	unknown	192
Grand total...	2,023	944	852	388	799

THE INDIANS OF TO-DAY

Indian communities. Some trachoma exists among them, but not to an alarming extent. There is more or less drunkenness in most of the pueblos, the territorial officers doing little to suppress the liquor traffic.

The Canyon Cito Navajoes, 191 in number and living on railroad and Government land in Bernalillo County, are under the superintendent of Albuquerque School. They weave a few blankets, and as to condition and industry are similar to the Pueblos.

The school conditions of the various Pueblo settlements are given in the table on page 271.

In addition to the school facilities cited above, the Albuquerque and Santa Fé boarding schools, together, care for a total of 655 of the Pueblo school population. The St. Catherine Indian School, a well-conducted mission school in Santa Fé, and the Bernalillo Mission boarding school, conducted by the Catholic Sisters, and the Zuñi Mission school, though receiving no support from the Government, enrolled 150, 90, and 12 Pueblo children respectively.

PUYALLUP—NOW CUSHMAN—SUPERINTENDENCY

The Puyallup Consolidated Agency was until 1910 under jurisdiction of the superintendent of Puyallup Indian School. In 1910, the name of Puyallup School was changed to Cushman School at the request of Washington citizens in honor of the

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late Francis W. Cushman, former Representative in Congress from the State of Washington.

The jurisdiction embraces the following reservations:

RESERVATION	AREA (Acres)		
	Allotted	Unallotted	Total
Chehalis.....	3,754	.....	3,754
Nisqualli.....	4,718	.....	4,718
Puyallup.....	17,463	.....	17,463
Quinalt.....	46,893	176,650	223,543
Shoalwater.....	.....	335	335
Skokomish.....	5,804	.....	5,804
Squaxon Island.....	1,494	.....	1,494
Total.....	80,126	176,985	257,111

The population of 1,759 is distributed as follows: Chehalis, 148; Clallam (Jamestown), 217; Clallam (Port Gamble), 99; Georgetown, 124; Nisqualli, 146; Puyallup, 461; Quaitso (Queet-see), 55; Quinalt (Taholah), 231; Skokomish, 185; Squaxon Island, 93.

A large number of the Puyallup Indians have sold their allotments and frittered away their money. Those who have held their lands are doing fairly well. This land is now very valuable for truck gardening and brings a high rental. The Indians who are actually cultivating their own land are prosperous.

The greater part of the Skokomish reservation is

THE INDIANS OF TO-DAY

excellent farming land, and the Indians occupying it are making steady progress in agriculture.

The Nisqualli are in much the same condition as the Skokomish. However, the Nisqualli reservation has considerable gravelly land that is not very productive.

A large percentage of the Squaxon Island Indians have abandoned their homes and are working in logging camps and on ranches.

The Chehalis tribe are for the most part sober, industrious, and are proving themselves good citizens.

The Quinaielts are unusually prosperous. Their fishing yields them approximately \$35,000 annually. This reservation is practically all timber land.

The Queets, Humptulips, and Jamestown Indians are also fishermen, and are self-supporting.

The Georgetown Indians are oystermen. They own fairly comfortable homes and are generally prosperous.

The Government educational opportunities for these people include a boarding school—capacity 180—at which 187 Indians were enrolled during 1910; and seven day schools—capacity 190—with an enrolment of 118 Indians. The Catholic Church maintains a mission school (St. George's), whose capacity is 70, and at which 73 Indians are enrolled. This embraces the whole school population.

There is considerable tuberculosis among the people of these reservations.

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The State of Washington has an excellent law prohibiting the sale of liquor to Indians, and the authorities are enforcing it fairly well.

RED LAKE RESERVATION

The Red Lake Reservation comprises an area of 543,528 acres, none of which has been allotted, and surrounds Red Lake. Part of the reservation is dry and covered with a good growth of timber; the other part is a great swamp interspersed with small growths. The Indian population of 1,404 belongs to the Red Lake band of Chippewa. Most of them live on the banks of Red Lake because of the opportunity for fishing.

One-half of the Indians raise some gardens, the areas running from one acre to ten acres. Corn is the principal crop. There is but little live stock on the reservation; a few cows and a relatively small number of ponies.

Besides their farming operations, many of the younger Indians work at lumbering, both in the camps off the reservation and at the agency sawmill on the reservation, working side by side with the white men and earning the same pay. In this line of work they are quite the equals of the whites.

They secure a considerable portion of their living by fishing in Red Lake and in other smaller lakes over the reservation. A number of the young men

THE INDIANS OF TO-DAY

find work in the harvest fields just west of the agency.

For a school population of 281 the Government maintains two boarding schools—capacity 160—at which 147 were enrolled during 1910. The Catholic Church conducts the St. Mary's Mission School—capacity 100—where 78 Indians were in attendance. Fourteen go to public schools and 12 are at non-reservation schools. This total enrolment of 251 leaves but 30 out of school, and for these there is ample provision.

Tuberculosis is prevalent here. The whiskey evil has decreased during the past year.

ROSEBUD SUPERINTENDENCY

This reservation is in South Dakota, its southern boundary being the State of Nebraska. It comprises an allotted area of 1,508,618 acres, and an unallotted area of 436,151 acres. Jurisdiction over the reservation and its Indian population of 5,096 Brulé Sioux Indians is vested in the superintendent of the Rosebud boarding school.

Generally speaking, the reservation is a rolling, treeless prairie, with no large streams except Little White River, which runs diagonally across the western end from southwest to northeast. No part of the reservation is under irrigation. There are 12,000,000 board feet of timber on allotted lands, and 8,000,000 on unallotted lands. Completion of the



HOLLOW HORN BEAR
Cheyenne River Sioux

THE RESERVATIONS

by 9,167 Indians, representing several distinct linguistic stocks and classed together, only because they have a common mode of life and reside in permanent towns.

These are divided among three different jurisdictions as follows:

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	San Dia (Tanoan)	78	24,187
	Santa Ana (Keresan)	211	17,361
	Total	4,160	436,212
Under Supt. Santa Fé School	Jemez (Tanoan)	3,367	17,510
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	Santo Domingo (Keresan)		92,398
	Taos (Tanoan)		17,361
	Santa Clara (Tanoan)		49,369
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	St. Ildefonso (Tanoan)		17,293
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	Nambe (Tanoan)		13,586
	Zuñi (Zuñian)		215,040
Grand total	9,167	985,300

THE INDIANS OF TO-DAY

distributed quite equally among the Indians. The quality of the cattle is, generally speaking, improved. Grazing on the reservation are 2,190 head of outside cattle, but as these have been found a hindrance rather than a help to the Indians, they will be removed from the reservation.

Not many Indians are employed off the reservation. A few work, for short periods, on the railroads and in adjoining towns. Those who labor on the reservation are employed in building roads, bridges and dams, and herding cattle and assisting at cattle roundups.

One boarding school and twenty day schools are maintained by the Government, with an aggregate capacity of 751. There were 581 Indian children enrolled at these schools during 1910. There are two mission schools on the reservation—one under contract—at which 369 children were enrolled, and 55 attended public schools. This gives a total enrolment of 1,005 Indians during 1910, out of a school population of 1,218. Indian and public schools on the original reservation so co-operate that white children without school privileges are admitted free to Indian schools, in return for the admission of Indian children to public schools.

From the canvass of 1,200 Indians, about 100, or eight per cent, were found to be suffering from tuberculosis in its advanced stages. Lack of proper food, unsanitary condition of many of the homes,

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and the long distances to be traveled by the physician make it difficult to fight disease. In view of the great area of the reservation and the large population, the force of physicians—only three—employed here is far too small. In 1910 the births exceeded the deaths by 47.

There has been no great change in the status of the liquor traffic here except that during the past year it has become a little easier for them to procure it on account of the establishment of new towns near the eastern border of the reservation. In 1910 there were 26 arrests made by the Indian police for drunkenness among Indians. Most of these Indians will drink whiskey whenever they have an opportunity. The State officers render no assistance whatever in suppressing the traffic.

ROSEBURG SUPERINTENDENCY

Scattered over the State of Oregon are a large number of Indians who have allotments on the public domain or no allotments at all.

In 1910 a superintendent with headquarters at Roseburg, Oregon, was appointed to look after these Indians with a view particularly to inducing the allotted Indians to settle on their lands and work there.

In the short time he has occupied the position he has not been able to cover the entire field, and not much is known of these people, the work so far

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having been confined to the territory west of the Cascade Mountains.

None of the Indians found was cultivating more than a few acres—usually about five acres; twenty acres is the maximum. They raise principally oats, potatoes and garden vegetables.

The superintendent's work is hard, for most of these people have never had any encouragement to work at farming and they are still wont to depend too much on fish and game for their subsistence. Most of their allotments are rough, mountainous, isolated from markets and covered with timber. The Indians who are not allotted have been pushed from place to place by the ever intruding white man, until now most of them have no lands. These have squatted along the streams or live near the small towns, working occasionally and earning merely enough to keep from starving. A few who have not been allotted have been able to get hold of a small tract of land and to keep it. A few of the older women make baskets.

There are no Indian schools in easy reach. Some parents send their children to the public schools, but most of them do not, and the white people do not encourage the attendance of Indian children at their schools. A few children are attending Indian non-reservation schools.

The condition of health here appears better than that of most Indians on the reservations.

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ROUND VALLEY SUPERINTENDENCY

This reservation, lying in Northern California, is populated by 607 Indians, distributed among the following tribes: Concow (Pujanen), 183; Little Lake and Red Wood (Kulanapan), 99; Nomelaki and Pit River (Copehan), 94; Yuki (Yukian) and Wailaki (Athapaskan), 231; in all, 607.

Of the 42,106 acres comprising this allotted reservation, about seven-eighths is classed as grazing land; the remainder is agricultural land. There is considerable timber on the land classed as "grazing," though in no extended areas.

The agricultural allotments, ranging from five to ten acres each, are nearly all under cultivation to some extent. There are ninety-four allotments leased by the Indians to whites (1910), from which an income of \$1,600 was derived. The principal crops are grain, hay, fruit and garden truck. No industries, aside from agriculture, stock-raising and kindred pursuits, are followed to any extent. The live stock owned by these Indians is distributed as follows: Cattle, 2,200; horses, 500; hogs, 3,000.

Some of the women make baskets, though more for pleasure than profit. Many Indians go off the reservation to shear sheep, and practically all find employment in summer in the hop fields, bean fields and canneries.

Rations are issued to 26 Indians, all of whom are aged or infirm.

THE INDIANS OF TO-DAY

The school population is 178, 43 of whom are ineligible for school attendance by reason of ill health or deformities. The Government provides one boarding school—capacity 125—at which 116 Indians were enrolled during 1910. None of these Indians attend public schools, nor are there any mission schools on the reservation.

General health conditions are good, although tuberculosis in various forms is prevalent.

While drunkenness on the reservation is unusual, the Indians seem able to procure all the liquor they wish at Covelo, California, three miles from the agency.

SAC AND FOX SUPERINTENDENCY, IOWA

The Sac and Fox (Algonquian) Agency is situated in Tama County, Iowa. Between 1857 and 1896, the Sac and Fox in Iowa have purchased out of their own funds thirty-three small tracts of land aggregating about 3,000 acres, for which trust deeds were given either to the Governor of Iowa or to the Indian agent. In 1896 the Legislature of Iowa ceded to the Federal Government its jurisdiction over these Indians and their lands. They have taken care of themselves, and until recently have given little heed to the government or to its agents. These Indians have been noted for their stubborn refusal to civilize themselves or to school their children. They have tenaciously held to their old customs

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while surrounded by Iowa civilization, except as they have bought and paid for lands like white people. But the tribe has done this out of the tribal fund. It has not been done by individuals. There is no other tribe so circumstanced. Most of their land is rich bottom land on the Iowa River. It is occupied by Sac and Fox, 365; Potawatomi, 2; Sioux, 1; Winnebago, 4; total of 372.

Perhaps twenty-five per cent of these Indians are cultivating some land, the average acreage planted being from 10 to 25 acres. The principal crops are corn, oats and hay. They have little or no live stock. Many of the Indians work on the railroad, in the paper mill at Tama, in the shops at Marshalltown, and on the farms. They are practically self-supporting.

The great hindrance in the way of their advancement is the fact that their lands are held in common. The allotment of their lands in severalty would create an incentive for greater individual effort.

The Indians cling to the old ways and the chief holds the tribe back instead of leading them forward, opposing most of the plans of the Government for the general good. The annuities and all other moneys received by these Indians are an injury to them.

These Indians still retain their old-time dress and wear their hair long. They do not occupy houses, but in winter still live in the old-fashioned round-topped huts, consisting of a frame of poles covered

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with mats woven from reeds and grass. It is said that the people on this reservation are the Foxes of the old Sac and Fox tribe, and that there are among them no Sacs, except perhaps a few that have recently come up from Oklahoma to live with them. These Indians pay taxes to the State.

The school population is 93. The Government maintains a boarding school—capacity 80—and a day school—capacity 20. The boarding school enrolled 60 Indian pupils during 1910 and the day school 21. There are 9 cases of tuberculosis on the reservation and about 50 cases of trachoma, and 25 cases of rheumatism have been treated by the agency physician.

At the present time (July, 1910) there is little drunkenness on the reservation. More than sixty bootleggers and saloon keepers have been arrested, indicted and convicted within the last two years through the efforts of Special Officer William E. Johnson and his deputies, and it is now difficult for the Indians to procure liquor.

SAC AND FOX SUPERINTENDENCY, OKLAHOMA

This agency, located near the center of Oklahoma, comprises the Iowa Reservation, with an area of 8,685 acres allotted land, and the Sac and Fox Reservation with an area of 87,684 acres of allotted land. This is an agricultural region, although stock-raising on a small scale is conducted by some In-



JOHN HOLLOW HORN BEAR
Cheyenne River Sioux

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dians in connection with their other operations. The population is made up of 80 Iowas (Siouan) and 541 Sacs and Foxes of the Mississippi.

These Indians are doing more farming than ever before. There are approximately 450 allotments containing about 20,000 acres of cultivated land. The cultivated areas are distributed among practically all of the allotments. Sixty per cent of the adult males are engaged in agriculture, cultivating an average of twenty-four acres. The principal crops are corn and alfalfa in the bottom lands, and cotton on the uplands. Nearly all the Indians have garden patches, where they grow the vegetables needed for their own use. None make a business of raising live stock, the entire population owning only 471 head. Nearly all the able-bodied Indians can procure work if they wish it. Hoeing cotton during the spring and summer, and picking during the fall and winter months, together with other farming, will keep them busy most of the time if they work for wages.

The school population is 155. The Government maintains one boarding school for these Indians, at which 68 were enrolled during 1910. There were 44 Indian children enrolled in public schools. This enrolment of 112 leaves 43 out of school.

There were but three cases of tuberculosis in 1910, but fifty per cent of the Indians are estimated to suffer from trachoma.

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Drunkenness has decreased during the last two years, though they still get too much whiskey. Town and county officials are active in arresting drunken Indians, but fail to get at the root of the evil—the white traffickers in alcohol who sell to the Indian and go unmolested.

SALT RIVER RESERVATION

In 1910 this reservation was taken from the jurisdiction of the superintendent of the Pima School, and placed under the supervision of the superintendent of Camp McDowell School. It comprises 46,720 acres of unallotted land and is occupied by a total of 998 Indians, made up as follows: 4 Apaches (Athapascan), 94 Maricopas (Yuman), 74 Papagos, and 826 Pimas (Piman).

These Indians are self-supporting, the only assistance they receive from the Government being rations issued to such Indians as are partially or wholly incapacitated for performing manual labor.

Irrigation is required here and the Indians cultivate all the 4,800 acres which are irrigated.

Practically all these Indians are farmers, cultivating from ten to thirty acres each. Wheat is the principal crop and most of the farmers raise a little alfalfa. They own about 5,000 head of cattle.

For the school population of 200, the Government maintains two day schools—capacity 30 each—at

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which 64 Indians were enrolled during 1910. A very small number were possibly enrolled at St. John's Mission School on the Gila River Reservation. More schools are needed.

Tuberculosis and trachoma are prevalent. There is little drunkenness.

SAN CARLOS SUPERINTENDENCY

This reservation, comprising an unallotted area of 1,834,240 acres, is located south and east of the central part of Arizona. Except the Gila and San Carlos Valleys in the southwestern portion, the country is generally mountainous. The farming districts are along the valleys, the other portions being devoted to grazing. A large belt of timber with an approximate stand of 221,000,000 board feet stretches diagonally across the tract from northwest to southeast. Only 850 acres of this arid tract are irrigated.

Under the jurisdiction of this agency are 2,272 Apaches (Athapascan), a large percentage of whom have small farms of from two to ten acres each, which they work quite successfully. They are compelled to limit their farming to a few acres each, because tillable soil is found in small areas in the narrow valleys, and because the water supply is scanty. Small farms are being rapidly opened and they are making noticeable progress. There are

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about 600 acres under cultivation, and barley, wheat, corn and alfalfa are found to be the paying crops.

About 100 Indians engaged in cattle raising possess perhaps 900 head of cattle, while about 2,200 ponies, mules and burros are owned. A comparatively large number of Indians are working away from the reservation on railroads, about mines, on foundation work for buildings, and general road work. Some of the women work in laundries, and at basket and bead work. The Indians are required to pay in labor for everything issued to them, and many of the Indians are employed around the agency and in other parts of the reservation.

As is so often the case, the Apaches show themselves more industrious and energetic than their neighbors of other bloods. It was these Apaches who furnished the Indian scouts, through whose assistance the wars in Arizona were brought to an end, and these same people are now proving themselves as successful in the arts of peace as they were in war.

The school population is 568. There are two Government day schools—capacity 88—and one boarding school, Rice Station—capacity 216—for these Indians, at which the enrolment was 303 during 1910. Two Indians attended public schools. This leaves 263 without school opportunities.

Perhaps forty per cent of these Indians are affected by tubercular trouble of some sort. Many deaths occur from this source and an addition is

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needed to the medical force. The territorial officers co-operate with the Indian Office in the effort to secure convictions for illegal selling of liquor to Indians. In July, 1910, 12 men were held for the Grand Jury. A number of arrests and convictions were secured by the Deputy United States Marshal at Globe.

SAN JUAN BAND OF PAIUTES

Latest estimates show over 100 of these Indians. This figure is not altogether definite, however. They are under jurisdiction of the Superintendent of Western Navajo School.

A reservation has been created for them in the southeastern corner of Utah, bounded by the San Juan and Colorado reservations on the north and west, the Utah-Arizona line on the south and the Utah-Colorado line on the east. This tract is about thirty-five miles wide from north to south in its widest place and seventy-five miles east and west. The land is much broken with high mountains and deep rocky canyons. There is a little water here and there so that a limited number of sheep can subsist, and along the San Juan River there are some sandy bottoms where the Indians raise small crops. The tillable land is estimated at from 50 to 200 acres, depending largely upon the season. These Indians are to some extent intermarried with the Navajoes.

They are entirely self-supporting, living a no-

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madic life, herding their sheep over these lands and pitching their tents at any points where they obtain work from white people.

OTHER BANDS OF PAIUTES

There are also reported a few scattered groups of Paiutes as follows: About twenty persons at Grass or Rapid Valley in Central Utah; a few families at Kanosh, Utah; a few families at Cedar City, Utah; and a few families known as Pah-ran-ogats in eastern Nevada. These groups have practically been absorbed by the white communities where they reside.

SANTEE AND PONCA RESERVATIONS, NEBRASKA

The Santee Superintendency in northeastern Nebraska embraces the Niobrara (Santee Sioux) and Ponca reservations, both of which have been allotted. The area of the Niobrara is 72,639 acres, and the Ponca comprises an area of 27,236 acres. The population is 1,445, including 290 Ponca and 1,155 Santee Sioux.

These people have been allowed to lease and in some cases to sell their lands with the usual evil consequences. The Poncas, having better land, receive higher rentals and are therefore enabled to live without much personal effort. They are doing little farming. The Santees, having poorer land, are

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compelled to work, and are therefore more progressive and less addicted to the use of intoxicants.

Of the Santee Sioux probably twenty per cent, and of the Poncas eight per cent, are cultivating their allotments—in the aggregate 8,000 acres. The great number of poor allotments held by the Indians, issuance of patents in fee, land sales, rentals, and the liquor traffic hinder the taking up of agricultural pursuits by these Indians. Of the land obtained in fee, from ninety to a hundred per cent is sold, and not far from fifty per cent of the proceeds of such sales is squandered at once. In the majority of cases the Indian receives full value for his land.

The school population is 361. There is no Government Indian school. The Congregational Church conducts a mission school on the reservation—capacity 125—at which 113 Indians were enrolled during 1910. Two-thirds of the school population of the superintendency attend public schools on or near the reservation.

Tuberculosis is prevalent, while twenty-five per cent of the population suffer from trachoma in some of its forms.

All crimes, family quarrels, misdemeanors, etc., are directly or indirectly traceable to the excessive use of liquor. The State officers have not co-operated to any great extent in the suppression of the liquor traffic. Conditions are worse among the Poncas than among the Santee Sioux, since the former are near the town of Niobrara, Nebraska.

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SEMINOLES IN FLORIDA

Living in the Everglades of Florida are about 500 Seminoles, the descendants of those that refused to be moved west to the Indian Territory at the time of the Seminole War. Until recently, these Indians have declined to receive help from the Government. Since the end of the Seminole War they have wandered over the Everglades, supporting themselves in part by hunting and fishing and in part by agriculture. With the development of Florida, however, the wild territory over which they have so long roamed has been gradually contracting, and settlers have been taking up land, so that the question as to what shall become of these Indians is now pressing.

The Seminoles are still located in three districts; one group is known as Big Cypress, to the west of the Everglades, one as the Miami band, to the east of the Everglades, and the Cow Creek band, which is located not far from Fort Pierce. The Indians are being crowded by the encroaching settlers deeper and deeper into the Everglades, where they are beginning to make their homes on islands in the swamp. White squatters, who come upon a patch of land which has been held and cultivated by Indians, have no hesitation about claiming and occupying it as their home and pay not the slightest regard to the Indians' prior claim, but proceed at once to drive them away. Largely for this reason, the In-



AFRAID OF EAGLE
Lower Brulé Sioux

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dians have of late almost entirely given up farming and have devoted themselves more than ever to hunting; yet the Seminoles have always been an agricultural people, and until recently have each year raised little crops.

Since 1894, Congress has made a small annual appropriation for the purchase of lands for the Seminoles, and thirty-six sections in the vicinity of their present location have thus been secured.

The Indian Appropriation Act for the fiscal year ending June 30, 1911, carried an item of \$15,000 for the relief of distress among them and for their civilization.

A special agent was appointed October 1, 1910, to look after these Indians. An estimate filed by him on March 7, 1911, gives their number as 446. While this estimate is subject to some change it is not thought that the corrected figure will vary much either way.

SENECA (QUAPAW), SUPERINTENDENCY, OKLAHOMA

Under the Seneca (Quapaw) superintendency, in the northeast corner of Oklahoma, are located eight tribes, whose aggregate population of 1,771 is distributed as follows: Eastern Shawnee, 113, Miami (Western), 127, Ottawa, 208, and Peoria, 197, all Algonquian; Modoc (Lutuamian), 67; Quapaw (Siouan), 307; Seneca, 380, and Wyandotte, 372, both Iroquoian.

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These tribes occupy the following reservations,
which are situated in splendid farming country :

RESERVATION	ACREAGE		
	Allotted	Unallotted	Total
Modoc.....	3,966	.....	3,966
Ottawa.....	12,995	1 587	14,582
Peoria.....	43,334	.....	43,334
Quapaw.....	56,245	.....	56,245
Seneca.....	41,813	.....	41,813
Shawnee.....	12,745	.....	12,745
Wyandotte.....	20,942	535	21,477
	192,040	2,122	194,162

The greater part of the different reservations east of Spring River and Grand River is rough and covered with scrubby timber; that portion lying west of Spring River is principally a level prairie country.

These Indians are self-supporting and no rations have been issued to them for a number of years. Since these tribes were permitted to lease their allotments without intervention their herds have decreased. Formerly there was free range and a great many Indians owned a considerable number of cattle. The greater part of their allotments is now leased, leaving no place for the Indians to keep their live stock.

Perhaps ten per cent of these Indians farm their own allotments or cultivate small patches. The principal products are corn, wheat, oats, potatoes and

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fruit. The agricultural area cultivated by these Indians has decreased fully sixty per cent since the law permitting them to lease their allotments went into effect.

There are no opportunities for the employment of Indians on or near the various reservations, except at farming. The returned student does not generally take kindly to agriculture, and soon leaves the reservation. Comparatively few of the Indians find work in the old zinc mines on the Quapaw reservation, but the great majority have stopped working and are endeavoring to live on the rentals from their lands.

While the removal of restrictions from the allotted lands in very many cases has led to extravagance, a number have been benefited. Practically all the lands from which the restrictions were removed have been sold, fully half the proceeds of which sales have been squandered. In some instances, where the restrictions have been removed wholly and unconditionally, the Indians have not received full value for their lands.

The school population is 443. There is a Government boarding school which in 1910 was filled to more than its capacity with an enrolment of 151. The Catholic Church conducts a mission school here, with a capacity of 45. The Government has a contract for tuition of Indians at this institution, and 40 pupils were enrolled during 1910. Two hundred and fifty Indians were enrolled in public schools.

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Most of the Indian children know how to read and write.

The tribes under this superintendency are less subject to the ravages of tuberculosis than most Indians. The sanitary conditions of the school buildings and grounds are excellent and of the Indian homes are far above the average. There is not a little drinking.

SHAWNEE SUPERINTENDENCY, OKLAHOMA

Within the last ten years, this superintendency was created out of Sac and Fox, Oklahoma, and has jurisdiction over two reservations. The Kickapoo reservation contains 22,650 acres of allotted land and the Potawatomi reservation 291,456 acres of allotted land. The land is for the most part rolling, but not so much so as to make it undesirable for farming. Portions of these reservations were opened to settlement by the President's proclamations of 1895 and 1891.

The population—all Algonquian—numbers 2,343, divided as follows: Absentee Shawnee, 445; Citizen Potawatomi, 1,655; Mexican Kickapoo, 243.

About one-third of the Indians are cultivating their allotments, the average area being about twenty acres. The principal crops are cotton, corn, alfalfa and potatoes; some wheat and oats.

None are engaged in the live stock industry alone, but those who are farming for themselves raise such stock as a small farm will permit. This live stock

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consists principally of horses, mules, cattle and hogs.

About 200 Indians are engaged in industries other than farming, most of them off the reservation. There is plenty of work here for those who desire it. No rations are issued.

The opposition of the Big Jim Band of Shawnees to allotment led them to leave the rest of their tribe and abandon their good homes and settle on inferior lands along the Little River. They were not, however, able to escape allotment in their new location and, though they were unhappy and discouraged, in 1899 they accepted the inevitable and began to live on their lands. The Government issued to them mules and farming implements and they have begun to work, are making a living, and their advancement is very noticeable. Their land, however, is very poor and little other than cotton can be raised. They sell some wood and raise a little corn on their lands.

The Mexican Kickapoos were also forcibly allotted and their surplus lands thrown open to settlement in 1895. About 100 of them adjusted themselves to the inevitable and began to improve their allotments with houses and cultivated fields and are now doing very well. The rest of them, in order to get away from civilization, packed up in 1900 and began moving into Mexico, continuing by families, a few at a time, until 1904. Some have returned, however, and taken up permanent abode

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with those of the tribe remaining in Oklahoma. Those remaining in Mexico are living mostly by hunting in the Sierra Madre Mountains in Sonora.

The Act of June 21, 1906, removed all restrictions from the alienation by the adult Kickapoo Indians of their title to their allotments in Oklahoma. Under this Act the Indians immediately began to sell their lands for little or nothing and to give possession to the purchaser of the lands, some of which were of great value as town lots. In some instances where the purchasers were unable to procure bona fide signatures from the Indians, they are alleged to have manufactured the signatures to deeds of sale to themselves, and through these deeds the Indians were dispossessed of their land. After much litigation, the deeds were set aside by the Federal Court and title to the lands restored to the Government in trust for the Indians. This restoration of title includes those Indians remaining in Mexico as well as those in Oklahoma.

While some of the Indians who removed to Mexico seem to be satisfied, there is an inclination on the part of some to return to Oklahoma, and these latter are drifting back a few at a time.

The school population is 585. The Government provides one boarding school—capacity 150—at which 139 Indians were enrolled in 1910. The Catholic Church maintains two mission boarding schools, St. Benedict's—capacity 100—and St. Mary's—capacity 100; 113 Indian pupils were en-

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rolled in both schools. Two hundred and fifty Indians attended public schools. This total enrolment of 502 shows that the children of this agency have ample educational facilities.

General health conditions are good, although there is some tuberculosis and a little trachoma. In 1910 the births exceeded the deaths by 15. The sanitary condition of the buildings and grounds is excellent.

Perhaps twenty arrests were made in 1910 for introduction of liquor on Indian allotments, and five convictions were had.

SHIVWITS BAND OF PAIUTES

The Shivwits Band of Paiute Indians, 125 in number, occupy a reservation comprising approximately 27,000 acres in Washington County, Utah, created by order of the Secretary of the Interior. These Indians were formerly under a day school teacher at St. George, Utah.

The reservation consists chiefly of low mountains covered with boulders, with some scrub cedar and sage brush. There is little grass on any part of the reserve and stock-raising offers little promise. Only 100 acres of this land is now tillable. This is irrigated by the waters of Santa Clara Creek. Of this, 6 acres are used as a school farm and 90 acres are divided into small farms of from 2 to 5 acres each and are being farmed by the Indian families. This tillable acreage is especially fertile and climatic conditions are favorable for agriculture.

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There is a Government day school with accommodations for 25 pupils, and 20 children were in attendance during the fiscal year 1910.

SHOSHONI SUPERINTENDENCY, WYOMING

This reservation, the unallotted area of which is 95,307 acres, is located in west Central Wyoming. Its Indian population is made up of 861 Arapaho (Algonquian) and 840 Shoshoni (Shoshonean). Allotments were practically completed here in 1906.

The construction of a large irrigation system for the reclamation of these lands is regarded as the most important matter on this reservation, and all else is made secondary to it. About twenty-five per cent of the Indians cultivate their allotments, the other men being chiefly engaged in the work on the irrigation system. About 6,700 acres are being cultivated by Indians. This does not include those having gardens only. At the end of the fiscal year 1910, 45,399 acres were under irrigation.

Fifty-five Indians own cattle in numbers of from 200 to 300 head. All have some horses. The cattle number about 1,500 head, and horses, 3,550. Not a few of the Arapaho procure employment at sheep-shearing.

Most of these Indians are self-supporting to the extent that they receive no rations.

The work of locating the mineral fields on the Shoshoni Reservation has advanced rapidly. Sev-



SLEEPING BEAR
Lower Brulé Sioux

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eral wells have been drilled which struck oil in paying quantities and new coal mines are being opened. Preparations are being made to build a pipe line to the oil field, and when this is completed it is expected that drilling will be carried on much more extensively, and a larger income will be derived by the Indians than from the leasing of grazing privileges.

There is one Government boarding school—capacity 180—and one day school—capacity 20. Enrollment at the boarding school during 1910 was 191 and at the day school 10. There are two mission schools—combined capacity 140—where, during 1910, there were enrolled 119 Indians. Twenty-eight Indians attended public (white) schools.

Tuberculosis and trachoma are prevalent here.

Drinking and gambling are decreasing.

SILETZ SUPERINTENDENCY

The Siletz Reservation is on the coast of Oregon. So little remained to be done in the way of closing up the affairs of Grande Ronde Superintendency on September 1, 1909, that this position was abolished and the remaining work was put in the hands of the superintendent of Siletz Indian School.

Besides the few Indians remaining on what was formerly Grande Ronde reservation, there were under the jurisdiction of the superintendent 437 Confederate Siletz Indians occupying the Siletz reser-

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vation and nearly all upon allotted lands. These people are about one-half of Athapascan stock and others of Kusan and Takilman stocks. It is difficult to identify them.

The arable land on the Siletz reservation is fertile and productive, but unfortunately seven-eighths of its area consists of hills, steep and often sparsely covered with soil. Where the hill land lies in benches, good crops can be raised. On the steep lands nothing but stock-raising can be attempted.

These are a people who heretofore supported themselves by fishing, but with the progress of time and the settling up of the country, they have taken up other pursuits, and earn considerable money by farming, by working in the canneries, and for their white neighbors. They are industrious, and most of them are self-supporting. Largely by the proceeds of their own labor, they have provided themselves with teams and wagons. They raise some fruit, potatoes and other vegetables, and a good many oats, and put up plenty of hay. They have a very few cattle. A good garden, with a few cows and the fish secured in abundance from the streams, makes a good living for a family.

Nearly all these Indians live in good substantial and sanitary homes, and are more or less free from the diseases affecting the race. Every family has some live stock, but the raising of stock for market is confined to cattle, and to about ten Indians. While

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they have sold some of their good land they still retain enough for all their needs.

With the two day schools provided by the Government, and the public schools, educational advantages are within the reach of all the Indian children on this reservation.

Owing to local conditions, not much can be done toward abating the traffic in liquor.

SISSETON SUPERINTENDENCY

This reservation is in the northeastern corner of South Dakota and has an Indian population of 1,994 Sisseton and Wahpeton Sioux. The reservation has been allotted. The hill land is better adapted to grazing than farming. The land east of the hills is fine, undulating prairie and good farming land, the soil being very productive. About 220 families are farming, some of them on quite an extensive scale, cultivating in the aggregate about 17,325 acres, exclusive of gardens. The best Indian farmers are cultivating from 80 to 390 acres of land.

Nearly all the Indian farmers have a few head of cattle and some have herds of from 10 to 35 head, but as a rule they take more to horses than to cattle. This is an agricultural country, and there are no large herds of stock among the Indians. About 270 families own 1,300 head of cattle and 2,500 head of horses. Most of them are self-supporting and

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are farming for a livelihood. Many Indians have sold their land.

The school population is 498. During 1910, 99 children were enrolled in the one Government boarding school—capacity 70. The Presbyterian Church maintains a mission school—capacity 80—on the reservation, whose enrolment was 70. One hundred and thirty Indians attended public schools during 1910, and thus 299 Indians were in school.

There are about 125 cases of tuberculosis, but trachoma is very rare at the present time (1910). Sanitary conditions have improved greatly during the last three years, but there is still room for betterment in this respect.

Through the co-operation of the State officers, the difficulties of the liquor traffic problem have been greatly reduced.

The morals of these people are somewhat better than they were a few years ago and the tendency is toward improvement. There are no Indian courts on this reservation, as these Indians are amenable to the State courts.

SOUTHERN UTE SUPERINTENDENCY

The Superintendent of the Southern Ute School and the Superintendent of the Navajo Springs School, exercise jurisdiction over the Southern Ute Reservation, the former supervising the allotted Utes in the eastern end and the latter having control

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of the unallotted Utes. The area of the Southern Ute Reservation comprises 72,811 acres of allotted land, and 483,750 acres of unallotted land. In addition to this area, 523,079 acres were opened to settlement by the President's proclamation of April 13, 1899.

The population of this reservation, 815 in all, is distributed as follows: Navajo Springs School (Wiminuche Ute), 463; Southern Ute School (Capote and Moache Ute), 352.

This reservation is in the dry country of Colorado. The allotted land lies in the eastern half, where streams afford opportunity for irrigation. Nearly 3,400 acres are irrigated, and of this 2,255 acres are cultivated by Indians. Surveys have been made for continuing irrigation construction work, and some little construction has been done during 1910. Practically all the able-bodied males do some work on their own allotments or on a part of some other Indian's allotment. The principal crops are alfalfa, timothy, oats, wheat, corn and potatoes. They do not raise many cattle or horses. They own perhaps 1,300 sheep and goats.

Many Indians are employed by white people on irrigation ditches and farms, and a number work at freighting, grading and repairing roads.

Rations are issued to 753, of whom 623 are partially or wholly unable to perform manual labor. Of those receiving rations, 350 are women and children.

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The school population is 204, of whom 56 were enrolled in the Southern Ute Boarding School during 1910. There are two Government day schools, at which 29 Indian pupils were enrolled.

Tuberculosis is quite prevalent here, but there are only a few cases of trachoma. The physician for this reservation is not a resident, and as the territory is large it is impossible for him to cover the ground efficiently.

In view of the opportunities offered, the amount of liquor drunk by the Indians is very small. Little aid is rendered by the State officers. The chief and head men use their influence over the rest of the tribe, and efforts are made to control the traffic by depriving those who drink of rations and other advantages.

STANDING ROCK SUPERINTENDENCY

This reservation, comprising 1,273,169 acres of allotted land and 364,598 acres of unallotted and unreserved land, lies partly in North Dakota and partly in South Dakota; 2,000 acres of the allotted area is timber land. The superintendent of the Standing Rock boarding school has jurisdiction over the reservation, as well as its population of 3,454 Sioux Indians.

The live stock industry is the leading one here, and is engaged in by practically every Indian over eighteen years of age. There are between 50,000

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and 60,000 head of cattle and horses, cattle predominating; their ownership being fairly well distributed. With but few exceptions, heads of families make some attempt at cultivating a plot of ground. The principal crops are corn, oats and potatoes. Beginning July 1, 1910, the ration list was reduced from 1,300 to 750. Indians are employed in various capacities at freighting, bridge and road work, and in construction work on the new railroads. Probably eighty-five per cent of the land patented in fee is sold. The proceeds from such sales are usually used to good advantage, generally to make improvements, build houses and to buy stock.

There are three Government boarding schools—capacity 365—and seven day schools—capacity 204. During 1910 the enrollment at the boarding schools was 362; at the day schools, 147. There is also a mission boarding school conducted by the Episcopal Church—capacity 60—at which 57 Indians were enrolled. Twenty Indians attended the public schools. The school population is 863, of which 586 attend school.

Perhaps forty-five per cent of these Indians are affected with some form of tubercular trouble, and about fifteen per cent suffer from trachoma. There is a noticeable improvement in the sanitary condition of many homes. In 1910 the births exceeded the deaths by 57. Owing to the size of the reservation, and the distances to be traveled, the three physi-

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cians now employed here have difficulty in covering the field as should be done.

No great amount of liquor is sold to these people, except in and around small towns on the railroads.

TONGUE RIVER SUPERINTENDENCY

The Tongue River Reservation, which lies in southern Montana, east of and adjoining the Crow Reservation, and west of Tongue River, comprises 489,500 acres of rolling land unallotted. It is occupied by 1,381 Northern Cheyennes, a people of Algonquian stock.

The reservation was set apart for the use of the Northern Cheyennes by the executive order of November 26, 1884. When these Indians surrendered to Gen. Miles, this portion of Montana had very few settlers in it and the Indians were promised by Gen. Miles that they might pick out a location for their reservation, and that when they had done so it would be assigned to them and they would be allowed to occupy it without molestation so long as they remained friendly to the United States. The Cheyennes selected this territory, on which, however, a few white men had already taken up claims. These claims could not be interfered with by the Government, and for more than twenty years the Indian reservation included the homes of twenty-five or thirty white ranchmen. This condition of things was unfortunate, for both Indians and



TURNING EAGLE
Lower Brulé Sioux

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whites. Congress finally appropriated money to buy out the white settlers, who at last moved away.

The reservation of the Northern Cheyennes contains but little farming land, but is one of the best stock ranges in all the West, being an admirable grass country, with abundant shelter and sufficiently well watered to keep stock.

In 1903, 1,000 native Montana Hereford heifers and 40 well-bred Hereford bulls were issued to these Indians, and another 1,000 head in 1908. The efforts to teach them care of stock have been phenomenally successful. Their natural bent is for stock-raising, and they immediately took to this employment as a means of livelihood. They now own about 8,000 head of cattle, and they recently sold on the Chicago market \$38,000 worth of range steers, ranging in weight from 1,350 to nearly 1,500 pounds, at from \$5.70 to \$6.35 per cwt.

This is a dry country and not much interest is taken in farming, but many of the Indians have planted gardens, and some have sowed small areas of corn, grain and potatoes. The irrigation ditch was brought into use in 1910, and thirty-seven Indians were given tentative allotments of five acres each under this ditch. Of the 1,400 acres under ditch, 400 are irrigated. The small area irrigated as compared with the acreage under ditch is accounted for by the fact that some of the laterals were not completed in time to furnish water during

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the season of 1910. This is the first experience of the Northern Cheyennes in farming, and they have done remarkably well, raising corn, potatoes, beets, cabbage, squash and turnips. About 100 Indians cultivated gardens. A large number of these Indians procure employment as teamsters, laborers, harvesters, and on construction work.

The ration list includes 1,306 Indians, of whom 780 are able to perform manual labor.

The school population is 300, of whom 210 are in schools, Government or mission. There is one Government boarding school—capacity 75—and three day schools—capacity 96. In 1910, 63 pupils were enrolled at the boarding school and 87 at the day schools. The Catholic Church conducts a mission school—capacity 60—on the reserve, at which 60 Indians were enrolled under contract.

The health of these people formerly exceptionally good appears now to be failing. There are many consumptives. One physician and one field matron are employed, and in winter and spring, when there is more or less sickness, it is impossible for one physician to look after all the cases.

The reservation is practically free from the liquor evil.

TULALIP SUPERINTENDENCY

This agency is under the supervision of the Superintendent of the Tulalip School, who has jurisdiction over the following tribes and reservations:

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RESERVATION	TRIBE	Population
Lummi	Lummi	453
Muckleshoot	Muckleshoot	163
Port Madison	Suquamish	181
Swinomish	Swinomish	267
Tulalip	Remnants of many tribes and bands	444
		1,508

RESERVATION	ACREAGE		
	Allotted	Unallotted	Total
Lummi	11,634	598	12,232
Muckleshoot	3,192	.....	3,192
Port Madison	6,919	365	7,284
Swinomish	7,172	.....	7,172
Tulalip	13,560	8,930	22,490
	42,477	9,893	52,370

Of the allotted land 28,831 acres are covered with timber.

Tulalip Reservation

Perhaps one-half of the adult male heads of families are cultivating some land. Not very much land can be cultivated, and the farming operations are practically confined to small garden crops. The market is limited and the prices received from commission houses are quite inadequate, although they themselves demand exorbitant prices. The lands are

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heavily timbered, and are only to be cleared by a disproportionate expenditure of time, money, and labor—often greater than the value of the land. This reservation has no special fitness for any particular industry, unless it be fruit culture. Its surface is rolling or broken and the soil is not good.

No Tulalip Indians are engaged in stock-raising, although most families have a few horses, sheep, cows, and chickens, and some have a few hogs. Most of the Indians are woodsmen and fishermen.

Lummi Reservation

On this reservation there are 1,558 acres cultivated by individuals, chiefly garden plots. The principal crops are oats, hay and potatoes, and the market conditions are good. These Indians understand the value and importance of having stock on a farm, and are gradually increasing their holdings; there is also an improvement in the quality of the stock.

Muckleshoot Reservation

Climatic conditions here are favorable to farming and fruit raising. About sixty per cent of the families are cultivating allotments, producing principally hay, oat-hay, oats, potatoes, apples, pears and cherries. The market conditions are good, and the prices are excellent. The live stock belonging to

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the Indians is not increasing in numbers, but there is an improvement in its quality.

Port Madison Reservation

The Indians on this reservation are cultivating garden plots only—perhaps not to exceed two acres each. The principal crops raised are potatoes and hay. There is a good market for all kinds of farm products. These Indians can make an easier living at fishing or clam-digging, and the returns are quicker and more satisfactory to them.

There is no live stock here. Some have a few sheep, which thrive the year round without extra feed or care. This is not a live stock country and has no future in that respect.

Swinomish Reservation

The general conditions on this reservation are somewhat improved over last year. But little farming is done, owing to the fact that most of the reservation is covered with large timber. The only tillable land lies in that district known as the "flats," comprising about 400 acres of very productive soil. The chief crops are hay and oats; 155 tons of timothy hay and 3,425 sacks of oats were produced during the season. The principal industries are lumbering, agriculture and fishing. A large number de-

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pend upon fishing for a living, and during the spring and summer do exceedingly well.

The roads are in fairly good condition. Every able-bodied man between the ages of twenty-one and forty-five is required to work on the road. A franchise was granted to Skagit County, and the Indians owning the land gave a right of way for a public road across their lands from the town of La-Conner to Anacortes.

There is here one Government boarding school—capacity 228—and three day schools—capacity 130. In 1910, 200 pupils were enrolled at the boarding school and 74 at the day schools. Public schools received 33 pupils. The school population is 377, of whom 307 were enrolled in schools during 1910. The deaths exceeded the births by five during 1910.

The State laws forbid the sale of liquor to Indians, but they seem to have no trouble in procuring it.

TULE RIVER SUPERINTENDENCY

This reservation, comprising 48,551 acres of unallotted land and with a population of 156 Tule River Indians, is under the jurisdiction of the superintendent of Tule River School.

There is but little agricultural land on the reservation, but the Indians make good use of it. Each family cultivates a nice orchard and garden and nearly all own stock, for grazing which the greater

THE RESERVATIONS

portion of their lands is admirably adapted. Besides, there is and always will be ample work for them at good wages among the whites near the reservation. No rations are issued on this reservation, not even to old and indigent Indians.

They are provided by the Government with a day school with a capacity of thirty pupils and the children are admitted to the public schools, on the same basis as white children, when occasion requires.

Within the past three years, with the hearty co-operation of the public officials, the liquor traffic has been entirely broken up.

UINTAH AND OURAY AGENCY

This agency is situated in northeastern Utah, and comprises two reservations, the Uintah Valley and the Uncompahgre. The area of the former is 278,561 acres, of which 99,367 acres have been allotted; the latter reservation has been allotted and its area is 12,540 acres. Under the President's proclamation of July 14, 1905, 1,010,000 acres were set aside for a forest reserve, 1,004,285 acres opened to homestead entry, and 61,160 acres put under reclamation. The soil is rocky and sandy, but it is a very good stock country.

The Indian population is 1,202, distributed as follows: Uintah Ute, 444; Uncompahgre Ute, 460; White River Ute, 298; all Shoshonean.

Approximately 100 Indians, heads of families, are

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doing some farming and cultivating either their own allotments or some portion of land. The proportion of able-bodied Indians who are farming is about fifty per cent. The area cultivated approximates 6,550 acres. The principal crops are alfalfa, hay and oats. There are 10,800 acres of irrigated land on the reservation, of which 6,550 acres are irrigated by Indians.

Perhaps 100 Indians are engaged in live stock industries, some exclusively and some in connection with their farming occupations. Cattle constitute the principal stock, though a few Indians are engaged in sheep raising. Many own a large number of wild ponies, which, however, are of little value. They own 4,000 head of cattle, 2,500 head of sheep and perhaps 4,000 horses, fifty per cent of the latter being wild. Approximately 30 Indians own ninety per cent of the cattle.

These Indians are partially self-supporting.

The school population is 300. There is a Government boarding school—capacity 68—at which 71 Indians were enrolled during 1910. Twenty Indian children attended public schools. This leaves 209 out of school.

Not much tuberculosis exists here, and it is believed to be decreasing. General health conditions are good, and the Indians are putting more dependence upon the medical attention furnished them by the Government than heretofore. The death rate from disease as compared to the birth rate is decreas-



PETER IRON SHELL
Pine Ridge Sioux

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ing, but in 1910 the deaths exceeded the births by four.

The help of the State officials has made it difficult for the Indians to obtain liquor.

UMATILLA SUPERINTENDENCY

The Umatilla Reservation, lying in the northeastern part of Oregon, is under the supervision of the superintendent of the Umatilla Indian School. The reservation comprises 77,180 acres of allotted land, and 79,594 acres of unallotted land, total 156,774. The allotted area is excellent farming land; the unallotted area is mountainous grazing land and sparsely timbered.

The population of this reservation, 910, is distributed as follows: Cayuse (Waiilatpuan), 298; Umatillas, 151, and Walla Wallas, 461, both Shap-tian.

The Indians use the unallotted land to pasture their 2,000 horses and 800 cattle. Of the allotted acreage from twelve to fifteen per cent is farmed by Indians, while the remainder is leased to whites who make their homes on the reservation. Wheat and barley are the principal products and the crops are usually good.

Although they receive a large amount of money from the leasing of their lands, these Indians are not indolent. To a large extent the white men on the reservation employ them as farm hands, and during

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the fall many of the Indians engage in hop picking in Washington.

The Government boarding school has an enrolment of 74, and the Catholic Church maintains a mission school with a capacity of 150, at which 77 are enrolled. A few full bloods and a large number of mixed bloods attend non-reservation and public schools.

Tuberculosis in the form of scrofula is prevalent, fully one-half of the Indian children attending school being affected. Trachoma is not now so prevalent as formerly. There is not much use of liquor here.

UNION AGENCY

The Five Civilized Tribes

That part of Oklahoma which was formerly the Indian Territory is now occupied by the Five Civilized Tribes—Cherokee (Iroquoian), Chickasaw, Choctaw, Creek and Seminole (all Muskogean). With each of these so-called nations, and usually citizens of each, are a number of negroes, some of them descendants of the old slaves formerly owned by the Indians, and intermarried whites; and these persons, some of whom have no Indian blood in their veins, number more than 20,000. Besides, there are incorporated with the Cherokees a number of Delawares and Shawnees.

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The Five Civilized Tribes occupy about 40,000 square miles of territory; a country nearly as large as the New England States with Maine taken out. The country was set aside for the use of certain Indians in 1829, having already been occupied in part by the Creeks two years earlier. In the year 1830 President Jackson ordered the removal of the Indians from the homes which they then occupied east of the Mississippi, and in 1832 the Indian Territory was set apart for the Five Civilized Tribes. During the succeeding years the removal took place, but it was not until 1846 that the Seminoles were finally established there. As is well known, a small section of the Cherokees and of the Seminoles still occupy their old homes in the East.

The Indian Territory is a fertile farming country with abundant timber, and many of the Indians have done well and become rich. Grain, all vegetables and cotton are profitably grown there. The whole country is dotted with villages and towns, and many of the homes of the Indians and the citizen negroes are as comfortable and as well provided as most farmers' homes in any part of the land.

Besides the Indians inhabiting the Territory there are more than 200,000 whites, who live there with and without consent of the Indians and who carry on all the ordinary business occupations found in any other part of the land.

In June, 1898, the President approved a bill "for the protection of the people of the Indian Territory

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and for other purposes," which is commonly known as the Curtis Act. It is one of the most important pieces of Indian legislation ever enacted. The provision of the act have now all been carried out.

The work of the early missionaries among these people in their new home did much to civilize them, and the various denominations established schools in all the different nations. The influence of this teaching grew until finally the various Indian councils were induced to make annual appropriations for the support of schools. These schools at length passed under Indian control and the authorities of the various tribes began to appoint the superintendent and teachers for them. The result was not at all satisfactory. The teaching was of a very low grade and there was little or no effort made by parents to keep their children regularly in the schools. Finally, the use of the English language in schools began to be neglected.

All this led to action by Congress on the subject of the schools of the Five Civilized Tribes, which was passed in the early years of the present century. In the year 1899 a superintendent of schools in Indian Territory was appointed who had general supervision of the schools under the direction of the Secretary of the Interior.

In 1909 an investigation of the schools of the Five Civilized Tribes showed that the general condition and management of these schools was not up to the standard set by the Government, and after a

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careful investigation the position of superintendent of schools in Indian Territory and the position of supervisor of schools for the various nations were abolished, this to take effect February 28, 1910.

Since the reorganization, a supervisor of schools reporting direct to the Commissioner of Indian Affairs, has been placed in charge of all the schools of the Five Civilized Tribes, and the Indian Bureau directly supervises these schools, making these superintendents bonded officials and employés of the Government.

The following table shows the number of schools in the Five Civilized Tribes and enrolments. These figures are as of April 30, 1911:

<i>Boarding Schools</i>	Number	Enrolment
Government.....	12	1,013
Mission contract.....	5	175
Private contract.....	7	352
Total.....	24	1,540
<i>Public District Day Schools:</i>		
Where tuition is paid.....	395	4,322
Where no tuition is paid.....	1,718	9,438
Total.....	2,113	13,760
Grand total.....	2,137	15,300

The Five Civilized Tribes occupying land in old Indian Territory, now eastern and southern Oklahoma, number 101,287 enrolled citizens, more than

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one-third of the Indian population of the United States.

The Cherokees number 41,701 citizens, of whom 36,301 are citizens of Cherokee blood, 197 are of Delaware blood, 286 are citizens by intermarriage, and 4,917 are Cherokee freedmen.

The Choctaws number 26,762 citizens, of whom 17,489 are citizens of Choctaw blood, 1,637 are identified and enrolled Mississippi Choctaws, 1,651 are citizens by intermarriage, and 5,985 are Choctaw freedmen.

The Chickasaws number 10,984, of whom 5,688 are citizens of Chickasaw blood, 645 are citizens by intermarriage, and 4,651 are Chickasaw freedmen.

The Creeks number 18,717 citizens, of whom 11,911 are citizens of Creek blood, and 6,806 are Creek freedmen.

The Seminoles number 3,123 citizens, of whom 2,137 are citizens of Seminole blood, and 986 are Seminole freedmen.

Applications for enrolment as citizens in either one of the Five Civilized Tribes were required to have been made prior to December 1, 1905, and the citizenship rolls of the Five Civilized Tribes were completed and closed by operation of the provisions of Section 2 of the Act of April 26, 1906 (34 Stat. L., 137), on March 4, 1907, since which time the Secretary of the Interior has had no jurisdiction to add any names thereto.

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The total area held by the Five Civilized Tribes is 19,525,966.36 acres, divided as follows:

	Acres
Cherokee Nation.....	4,420,067.73
Choctaw and Chickasaw Nations (lands in common).....	11,660,952.35
Creek Nation.....	3,079,094.61
Seminole Nation.....	365,851.67

Of this total area of 19,525,966.36 acres, 15,791,220.16 acres have been allotted (to June 30, 1910), and 546,232.36 acres have been reserved from allotment for town sites, railroad rights of way, churches, cemeteries, coal and asphalt segregations in the Choctaw and Chickasaw Nations. There remains unallotted 3,188,513.84 acres, which includes the proposed forest reserve in the Choctaw Nation of 1,815,189.22 acres. Of the 101,287 enrolled citizens of the Five Civilized Tribes who are entitled to allotment, very nearly all have received allotments, or cash in lieu thereof.

Cherokee citizens are allotted "Land equal in value to one hundred and ten acres of the average allottable lands," of which 40 acres constitute a homestead.

Choctaw and Chickasaw citizens are allotted "Land equal in value to three hundred and twenty acres of the average allottable land," of which 160 acres constitute a homestead, but to each Choctaw and Chickasaw freedman only land equal in value to

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40 acres of the average allottable land was allotted, which constituted his homestead.

Creek citizens are allotted "One hundred and sixty acres of land, valued at six dollars and fifty cents per acre, or the value of ten hundred and forty dollars, as the standard allotment," of which 40 acres constituted a homestead, and no difference is made in the value of an allotment between a Creek citizen by blood and a Creek freedman.

Seminole citizens are allotted 120 acres of the average allottable land, of which 40 acres constitute a homestead, and no difference in the value of an allotment is made between a Seminole citizen by blood and a Seminole freedman.

Various restrictions on alienation of the allottees' land are set forth in the allotment deeds, but since their execution Congress passed the Act of May 27, 1908 (35 Stat. L., 312), wherein restrictions were removed on the alienation of such lands as follows:

All lands, including homesteads and surplus, of allottees enrolled as intermarried whites, as freedmen, and as mixed blood Indians having less than half Indian blood, including minors of such degrees of blood, are free from all restrictions and can be alienated by such allottees without the consent or approval of the Secretary of the Interior.

All lands, except homesteads, of allottees enrolled as mixed blood Indians having half or more than half and less than three-fourths Indian blood are free from all restrictions on alienation.



SPOTTED HORSE
Pine Ridge Sioux

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All homesteads of allottees enrolled as mixed blood Indians having half or more than half Indian blood, including minors of such degrees of blood, and all allotted lands, whether homestead or surplus, of enrolled full bloods and enrolled mixed bloods of three-fourths or more Indian blood, including minors of such degrees of blood, are not subject to alienation, contract to sell, power of attorney, or any other encumbrance prior to April 26, 1931, except with the consent and approval of the Secretary of the Interior, upon an application of an allottee for removal of restrictions therefrom wherein competency is shown.

Section 4 of the Removal of Restrictions Act makes taxable all allotted lands of allottees from which restrictions have been removed either by operation of the provisions of Section 1 of the Act or upon approval by the Secretary of the Interior of an application of the allottee for the removal of the restrictions on alienation of his land. All lands from which restrictions have been removed are taxable by the State authorities of Oklahoma, as are the lands of other citizens.

Allotments are all practically completed in the Five Civilized Tribes, and the unallotted lands not reserved because specially valuable for timber, coal and asphalt, have recently been offered for sale at public auction in tracts of 160 acres of agricultural land and 640 acres of other land to the highest bidders, and an aggregate sum of approximately

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\$7,000,000 will be realized from such sales, to be ultimately distributed per capita among the members of the tribes.

About 1,370,000 acres of valuable timber land, belonging to the Choctaw and Chickasaw Nations, and located in the southeastern part of the Choctaw Nation, were withheld from allotment by the Secretary of the Interior, with a view to inducing Congress to create thereof a national forest preserve, but no definite action has yet been taken by Congress toward that end; and, unless Congress so directs, the timber land now being reappraised will eventually be sold for the benefit of the Choctaw and Chickasaw Nations.

About 445,000 acres of land, principally valuable because of their deposits of coal or asphalt, were segregated and reserved from allotment by the Secretary of the Interior on March 24, 1903, under Section 58 of the Choctaw-Chickasaw supplemental agreement of July 1, 1902 (32 Stat. L., 641-654). These lands were once offered for sale under sealed bids, which, being inadequate, were rejected.

About 100,000 acres of said coal lands have been leased for a term of thirty years under leases bearing dates between July 11, 1899, and September 16, 1902, the majority of which have about twenty years yet to run.

Under Section 61 of the Choctaw-Chickasaw Agreement, approved July 1, 1902 (32 Stat. L., 641):

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No lease of any coal or any asphalt lands shall be made after the final ratification of this Agreement. . . . (September 25, 1902.)

Congress by Section 13 of the Act of April 26, 1906 (34 Stat. L., 137), provided that:

All coal and asphalt lands, whether leased or unleased, shall be reserved from sale under this Act, until the existing leases for coal and asphalt lands shall have expired, or until such time as may be otherwise provided by law.

Under the above provisions, such coal and asphalt lands can now neither be leased nor sold, except by special Act of Congress. Various bills have been introduced looking to the final disposition of such coal and asphalt lands, as the Choctaw and Chickasaw tribes are anxious to sell such lands and have the proceeds distributed per capita among the members, but no definite policy as to their final disposition has yet been made by Congress.

The value of the mineral deposits underlying such coal and asphalt lands has been estimated by coal experts from \$12,238,189 to \$100,000,000. The value of the surface of such lands has been estimated to be \$6,675,780. What will be the final disposition of such mineral deposits, whether purchased by the United States Government as a conservation measure, as has been proposed in the Bill introduced by

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Senator La Follette, or whether they will be continued to be leased for the benefit of the Choctaw and Chickasaw tribes, is a matter in abeyance.

VERMILLION LAKE RESERVATION

On this reservation, of 1,080 acres of land, about forty miles from the Nett Lake reservation and 1,950 feet above sea level, are 100 Chippewas under the jurisdiction of the superintendent of the Nett Lake School. This reservation was formerly under the La Pointe Agency. The Government boarding school here recruits its children from both the Vermillion Lake and Bois Fort reservations. Its capacity is 130, and 125 Indian children were enrolled during 1910.

WALKER RIVER SUPERINTENDENCY

The Walker River reservation, formerly in charge of the superintendent of Carson School, but since January 1, 1909, in charge of the superintendent of the Walker River Indian School, has an area of 50,509 acres—largely desert land—of which 9,763 acres have been allotted. By Presidential Proclamation in 1906, 268,006 acres were opened to settlement.

Paiutes, to the number of 484, occupy this reservation, which is located in a narrow valley over a mile above the sea and twenty-five miles from the

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nearest town, Yerington. Their proximity to this town is unfortunate for these Indians, who belong to the Shoshonean family.

About thirty per cent of the people are working on their allotments—something over 1,400 acres—and practically all the land as yet adapted to agriculture is being cultivated, the tracts ranging from five to twenty acres. Only one Indian farm has twenty acres. The principal crop is alfalfa, with some wheat, barley and potatoes. A new irrigation canal—practically completed—will bring 5,000 acres of new land under cultivation. These Indians own about 300 head of cattle.

No rations are issued except to the few persons partially or wholly unable to work.

The school population is about 97. The Government provides one day school—capacity 60—at which 55 Indian pupils were enrolled during 1910. Two Indians attended public schools, and a number from here were in the Carson boarding school.

Twelve years ago tuberculosis was rare among these people, but by reason of changed conditions the disease has been rapidly gaining ground within the past few years. Trachoma and other diseases are also prevalent. The liquor traffic makes little trouble on the reservation, but the Indians still procure considerable whiskey from the neighboring communities.

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WARM SPRINGS SUPERINTENDENCY, OREGON

This superintendency and reservation comprises 140,696 acres of allotted, and 322,108 acres of unallotted land, the latter being a belt of pine timber. Of the allotted area 50,000 acres are arable. The population of this reservation is 780, made up of Confederated Warm Springs (Shahaptian), Wasco (Chinookan), Tenino (Shahaptian), and Paiute (Shoshonean). In addition to this number there are 79 allottees permanently absent from the reservation.

Rations are issued to but 54 Indians, who are incapacitated to perform manual labor.

The experimental farm has not been very successful, because of lack of experienced help. This difficulty has been remedied by the appointment of a practical and experienced farmer, and better results are looked for in the future.

Agriculture and stock-raising are the principal occupations, the crops being wheat, barley, oats, grain and hay. Many Indians are employed as forest guards, mill hands, sawyers, carpenters and freighters. Most of the Indians cultivate a little of their allotments and probably three-fourths of them cultivate all the land suitable. About three-fourths of the Indians own 4,000 horses and probably 2,000 head of cattle. No allotments are leased.

There is one Government boarding school and one day school. During 1910, 98 were enrolled at

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the former, which has a capacity of 100, and 17 were enrolled at the day school, the capacity of which is given as 20. Out of an estimated school population of 195, 80 children are not receiving school instruction.

General health conditions are excellent. The homes of the Indians are poorly ventilated, but are kept reasonably clean. Tuberculosis is less prevalent than is usually the case with Indians.

Since the railroad has been built, drinking among the Indians has increased.

WESTERN SHOSHONE (DUCK VALLEY) SUPERINTENDENCY

This reservation, lying partly in Nevada and partly in Idaho, is occupied jointly by Paiutes and Shoshoni—Shoshonean. The Paiutes number 250 and the Shoshoni 252. This tract comprises an area of 321,920 acres of unallotted lands, of which nine-tenths is excellent grazing land. The altitude (6,000 feet) and climate render successful farming difficult. Not far from 80 families occupy lands which they cultivate, raising hay and grain, and a number have gardens.

The Indians irrigate about 6,000 acres of land.

Most of the Indians have a few head of stock, horses and cattle, in the aggregate about 1,200 head of cattle and 1,500 horses. The cattle are increasing

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in number while the horses are decreasing. The quality of both is improving.

These Indians are generally self-supporting and are constantly doing better. They receive no annuities, nor do they share in trust funds. Rations are issued to 94 Indians, of whom 64 are partially or wholly unable to perform manual labor.

Many Indians labor for nearby ranchers, herding cattle, shearing sheep, and doing farm work. Some are employed in freighting for the Government or the traders.

The school population is 125. The Government provides a boarding school, the capacity of which is 55. The enrolment for 1910 was 57.

Tuberculosis is prevalent, about one-half the deaths being due to its ravages. The physician reports 40 cases of trachoma treated during the year (1910). The births exceeded the deaths by 9 in 1910. The Indian homes are fairly sanitary in summer, but in winter when they live in their small log houses conditions are not sanitary.

Little liquor is brought on the reservation, though some is smuggled in by the Indians, and in the past employés have brought it in.

WHITE EARTH SUPERINTENDENCY

This reservation, lying in northwestern Minnesota, comprises 666,560 acres of allotted land and 38,063 acres of unallotted land. The western half



AMERICAN HORSE
Ogalala Sioux

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is practically prairie, but the eastern half has considerable timber, most of it on allotted land, perhaps 200,000 acres. The stand is quite scattered.

The Indian population—all Algonquian—of this agency, numbers 5,489 and is distributed as follows:

Fond du Lac Chippewa (removal), 111; Mississippi Chippewa, Gull Lake, 401; Mille Lac (removal), 990; Mille Lac (non-removal), 288; White Oak Point (removal), 259; White Earth, 1,995; Pembina Chippewa, 361; Pillager Chippewa, Cass and Winnebagoishish (removal), 63; Leech Lake (removal), 277; Otter Tail, 744.

Probably 600 Indians cultivate their allotments, ranging from small garden plots to 300 acres. The principal crops are oats, hay, potatoes and garden vegetables. There is no general live stock industry, though many Indians have horses and cattle for their own use.

About eighty per cent of the lands to which fee patent has passed have been sold, and seventy per cent of the proceeds have been squandered. The Indians have generally received from twenty-five to seventy-five per cent of the actual value of their land.

A considerable quantity of timber has been removed by lumber companies who purchased direct from adult mixed blood allottees. In most cases full value of the timber removed has been collected and placed to the credit of the respective allottees.

A résumé of the White Earth situation as printed

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in the annual report of the Commissioner of Indian Affairs for the fiscal year 1910, follows:

"A situation of extreme seriousness was discovered at the White Earth Reservation in Minnesota during the year. It is the old story of the robbery of Indian lands and the dirty work that goes with it. The fraud began in connection with the sale of the lands of the mixed blood adults on the reservation. This sale was authorized by act of Congress June 21, 1906 (34 Stat., 325-353), which removed all restrictions against the sale, encumbrance or taxation of allotments within the White Earth Reservation held by adult mixed blood Indians. The act also declared that the trust deeds executed by the department for such allotments passed the title in fee simple.

"The allottees began to sell their lands as soon as the act was passed. The cupidity of the white purchasers led to flagrant violations of the law. They purchased lands of Indians who were unquestionably full bloods and plainly not competent to sell their lands under the law. Trickery and fraud of all kinds were resorted to, and finally about ninety-five per cent of the allotments, or the timber on the allotments, of White Earth allottees had been disposed of under the pretended authority of the law mentioned. Millions of dollars were involved in these illegal sales.

"An investigation by representatives of the department was made early in the present fiscal year,

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and as a result thoroughgoing measures have been set on foot to get back the stolen lands as soon as possible. An employé of the office has been specially assigned to the preparation of the legal cases that will be necessary, and special United States attorneys have been assigned by the Department of Justice to recover the lands and value of the timber purchased from full blood Indians, full blood minors, and mixed blood minors.

"This work is being pushed with all possible energy, although progress is necessarily somewhat slow on account of the many legal difficulties in the way."

The school population of this agency is 1,372. The Government provides three boarding schools—capacity 230—and eight day schools—capacity 236. The boarding schools enrolled 313 pupils during 1910 and the day schools 242. The Catholic Church maintains a mission boarding school—capacity 150—at which 96 Indians were in attendance. A number of Indians attended public schools, but reliable figures are not obtainable.

An alarming percentage of these Indians is afflicted with tuberculosis and many of them suffer from other diseases. General health conditions are bad.

The situation with regard to the liquor traffic has greatly improved. An intoxicated Indian is seldom seen.

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YAKIMA SUPERINTENDENCY

This reservation is situated in the southern part of Washington, comprising an allotted area of 296,407 acres and an unallotted area of 796,412 acres. It is one of the large agencies, having a population of 2,679 (Shahaptian), all but about 600 of whom have been allotted. Some farming, either on their own allotment or on the allotment of some member of the family, is done by seventy-five per cent of the Indians.

There are 60,000 acres under cultivation, the Indians using about 15,000 acres. Some of the white lessees on the reservation have established what might be called "model farms," and the example set by them is having a good effect upon the Indians, for the latter are making rapid advancement. The agricultural development of this reservation is little less than marvelous. The best paying crop is alfalfa.

Some difficulty has been experienced here by reason of the encroachments on the fishing rights of the Indians by the whites. The employés have instructions to remove from the reservation any person found fishing without a permit, and speedy relief from the encroachment complaints is hoped for. The total number of acres irrigated on the reservation is about 37,000 acres, of which the Indians irrigate 7,000 acres.

The chief difficulties in inducing the Indians to farm reasonable areas arise from the demand for



KILL SPOTTED HORSE
Assiniboin

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labor in other pursuits, the receipt of money derived from the sale of ponies, and of the monthly allowances from their individual funds. About 250 Indians are engaged on and off the reservation as clerks, teamsters, and laborers.

These Indians own about 4,000 head of cattle and 7,000 head of horses and ponies. Most of this stock is owned by about a dozen Indians.

There are about 2,500,000 board feet of timber on the unallotted land and 500,000 board feet on the allotted land.

These Indians make reasonably good use of funds paid to them from time to time, and in respect to the wise use of money, they are much above the average.

The school population is 587. There is a Government boarding school accommodating 140 pupils, with an enrolment of 139 during 1910. About 100 children attended district schools on the reservation. This leaves about 348 children out of school.

Tuberculosis and trachoma are prevalent. The one physician cannot cover more than one-third of the reservation, and not this fully in connection with his work at the school.

The State law regulating the sale of liquor to Indians went into effect in June, 1909, and has had a salutary effect. Violations of the liquor laws are now infrequent.

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YANKTON SUPERINTENDENCY

Lying in the southeast corner of South Dakota, this reservation has a population of 1,753 Yankton Sioux. Their lands have been allotted and the residue thrown open to settlement. This is strictly an agricultural country, and practically two-thirds of the land originally allotted to the Yankton Sioux Indians has passed into the hands of white settlers.

The Indians live in a civilized way. About twenty per cent of the adults make some effort to farm. Indians are working but 4,847 of the 31,565 acres under cultivation. Rations are issued only to 100 Indians, all of whom are totally incapacitated for manual labor.

A chief difficulty in the way of inducing the Indian to farm is too much money. It is hard to make him work when he knows that he has to his credit a considerable sum derived from inherited lands, the sale of land held under patent in fee, and leases of lands, which enables him to live in a very fair degree of comfort without the hard work required for successful farming.

The Yankton reservation is in the heart of the farming belt of South Dakota. The climate is cool, but that does not interfere with the agricultural industry, while it has its effect on the horticultural side of the farmers' problem. A goodly number of apple orchards are to be seen on the reservation, mostly owned by American farmers. Last year 2,510 acres

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of new breaking were sown to flax; this year—perhaps owing to the very dry Spring—the new breaking has fallen to 1,412 acres. This drought makes it almost impossible to break sod except with a steam plough. Tame hay is beginning to be an item in farming operations, and the prospects are that in a few years it will become an important product. Grain buyers have large elevators along the line of the Chicago, Milwaukee & St. Paul Railway, where farmers dispose of their surplus grain at the market price. The Indians are slow to attempt farming on a large scale.

No Indians are engaged exclusively or extensively in the live stock business. Some have eight, ten, and even forty head of horses, while many others do not own even one. Fowls have been introduced this year for the first time, and number 10,036.

The school population is 438. There is a boarding school at which 119 were enrolled during 1910. Non-reservation schools were attended by 53 children and about 125 are in public schools. There are no Indian children who cannot go to school when their health will admit of it.

One half the deaths are due to tuberculosis. The immediate outlook for its prevention is not bright, yet the cause and prevention of this disease are better understood by the Indians than formerly. In 1910 the births exceeded the deaths by 15.

On the reservation the liquor traffic is under fairly

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good control, but in neighboring towns the Indians obtain plenty of liquor.

General conditions among the Indians are improving, as is evidenced by the large number of new houses, barns and granaries built during the past few years.

YUMA (FORT YUMA) SUPERINTENDENCY

This reservation, with a population of 655 Yuma Indians, is under the jurisdiction of the superintendent of the Fort Yuma School. It comprises 39,386 acres located in the southeastern corner of California on the Colorado River.

The Indians are self-supporting, their principal means of livelihood being work on the Reclamation Service project and for white settlers in the vicinity. Since the Reclamation project is near completion, numbers of them will soon be deprived of this means of support.

Prior to the construction of levees shutting off the overflow waters, the Indians had planted gardens along the banks after the overflow had receded. Upon allotment to these Indians of irrigated land, they will be able to raise more and better crops than heretofore. Industrially, the Yuma are on a rising plane. Physically they are deteriorating. Disease is making rapid inroads upon them and decreasing their numbers.



EAGLE ELK
Rosebud Sioux

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They are provided with a boarding school with accommodations for 180 pupils.

The fight against the liquor traffic among these Indians has been given a great impetus by the commendable cooperation of the officials of the town of Yuma in the prosecution of such cases.

REMNANTS

Besides the Indians already referred to as living on Government reservations there are scattered through the settled country several small communities of aborigines, which still take pride in their Indian blood.

CHIPPEWAS IN MICHIGAN

Living among the whites in Michigan are about 5,587 Chippewa and Ottawa Indians and 78 Potawatomis (Algonquian) and Hurons (Iroquoian). A long time ago, long before the passage of the Dawes Severalty Act, lands were given to these Indians. In most cases, we are told, they lost these lands by being cheated out of them. They now live a wandering life, supporting themselves as best they can by hunting, fishing, basket making and a little labor. Many of them find employment with the lumber companies.

With these may be included 883 L'Anse and Vieux Desert, who have a reservation of 5,000

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acres and are under the charge of a Government physician.

Many of their children attend the public schools, and perhaps 35 attend the Indian schools at Mt. Pleasant, Michigan, and Tomah, Wisconsin.

MIAMIS

In Indiana at the last report there were about 400 Miamis (Algonquian) who were self-supporting, about whom it is impossible to learn anything very definite. Some years ago the annuity funds belonging to these people were capitalized and paid over to them. Since that time they have depended on their own exertions.

NANTICOKES

A part of this tribe joined the Iroquois in western New York in 1753, and were still living with them in 1840, but the majority of the tribe, in company with remnants of the Mahican and Wappinger, emigrated to the West about 1784 and joined the Delawares in Ohio and Indiana, with whom they soon became incorporated, disappearing as a distinct tribe.

On the Indian River in Delaware are 50 or 60 descendants of the Nanticoke Indians, none of them, however, of pure blood. They have wholly lost their language and have no tribal organization; but are clannish, marrying chiefly among themselves and

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never with the negroes. They are bright and capable, and at various times have sent out colonies to different parts of the country. There is nothing particularly distinctive about them. As a rule, they are well to do, earning their living by farming. They belong to the Algonquian family.

NOOKSAAKS

In Whatcom County, Washington, on the Nooksaak River, there is a Salish tribe numbering approximately 200 and called the Nooksaak, a name given by the Indians on the Coast. They are said to be divided into three small bands. Practically nothing is known of them, but they may be presumed to support themselves much after the ancient fashion of their people.

Prior to 1900 a day school had been maintained among them by private charity. It is not known if this school is still in operation.

PAMUNKEYS

Much less numerous than the Penobscots, and very much less pure in blood, are the remains of the Pamunkey Indians (Algonquian), living at what is known as Indian Town in Virginia. Their settlement comprises the whole of a curiously shaped neck of land extending into the Pamunkey River and adjoining King William County, Virginia, on the

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south. It is about twenty-one miles east of Richmond and consists of about 800 acres, of which 250 are arable land, the remainder being woodland and low, marshy ground. Our knowledge of this settlement is due to Mr. John Garland Pollard, who, in 1893, investigated the tribe and reported on it to the Bureau of Ethnology.

He tells us that no members of the Pamunkey tribes are of full Indian blood, and that they vary greatly in appearance, some looking like white people, while others resemble Indians. All have a strong race pride, and while they would probably acknowledge the whites as their equals they consider the blacks far beneath them. They are governed by a chief, who is assisted by a council composed of four men, elected every four years by the vote of the male citizens. They have tribal laws, violations of which are punished by fine or banishment.

The ownership of the reservation is in common, the land belonging to the tribe as a whole. Small parcels of cleared ground are allotted by the chief and council, to heads of families who continue to occupy them during their lives. If the occupant dies leaving helpless descendants, the land is rented for their benefit.

The Pamunkey was the leading tribe of the Powhatan Confederacy, and is practically the only remaining one of this well-known group. There are a few other Indians living on a small reservation on the Mattaponi, about twelve miles north of the

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Pamunkey reservation, and Mr. Pollard believes that these also are remnants of the Pamunkey tribes. In 1910 the population was 140.

PASSAMAQUODDY

On Passamaquoddy Bay, in Maine, is a small tribe which formerly occupied all the region about Passamaquoddy Bay and on St. Croix River and Schoodic Lake, on the boundary between Maine and New Brunswick. The Passamaquoddy and Penobscot tribes send to the Maine Legislature a representative who is permitted to speak only on matters connected with the affairs of the Indian reservations. They are now settled on the south side of the bay and on Lewis Island, and number approximately 500.

WINNEBAGO IN WISCONSIN

There are 1,270 Winnebago Indians in Wisconsin under the jurisdiction of the superintendent of the Wittenberg School. They have no reservation. About 700 of them filed claims to homesteads on the public domain about twenty years ago. These Indians are for the most part lazy, shiftless, nomadic, and addicted to drink. None of them cultivate more than five acres, and not more than five per cent cultivate more than one acre. None cultivate their homesteads to an extent sufficient to support them, but depend on day's labor from white farmers

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and on work in sawmills. They are practically self-supporting, the only aid they receive, as a tribe, being a yearly payment of the interest on the Winnebago trust fund which amounts to about \$20 per capita. Tuberculosis is common, and drunkenness very frequent.

The school population is 254. The Wittenberg Boarding School enrolled 124 during 1910. Forty-five children attend the Bethany Mission School conducted by the Evangelical Lutheran Church at Eland, Wisconsin, and perhaps a dozen were enrolled in public school. This leaves 73 out of school.

GAY HEAD INDIANS

An Indian village, probably Wampanoag, was formerly on the west end of Martha's Vineyard, off the southeast coast of Massachusetts. Not very much is known about this tribal remnant. It contained 260 souls in 1698, and in 1809 there were still 240 Indian and negro mixed-bloods, who probably represented the entire Indian population of the island.

MOHEGANS

The remnants of this tribe continue to reside in the vicinity of Mohegan or Norwich, Connecticut, but are now reduced to about 100 individuals of mixed blood, only one of whom, an old woman, retained the language in 1904.

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NARRAGANSETTS

This tribal remnant is now reduced to a few individuals of mixed Indian and negro blood, some of whom have joined the Mohegans near Norwich, Connecticut.

POWHATANS

They now number about 700, and include the Chickahominy, Nandsemond, Pamunkey, and Mattaponi, with several smaller bands.

CROATAN INDIANS

"The legal designation in North Carolina for a people evidently of mixed Indian and white blood, found in various eastern sections of the state, but chiefly in Robeson County, and numbering approximately 5,000. For many years they were classed with the free negroes, but steadily refused to accept such classification or to attend the negro schools or churches, claiming to be the descendants of the early native tribes and of white settlers who had intermarried with them. About twenty years ago their claim was officially recognized and they were given a separate legal existence under the title of 'Croatan Indians,' on the theory of descent from Raleigh's lost colony of Croatan. Under this name they now have separate school provision and are admitted to some privileges not accorded to the negroes. The

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theory of descent from the lost colony may be regarded as baseless, but the name itself serves as a convenient label for a people who combine in themselves the blood of the wasted native tribes, the early colonists or forest rovers, the runaway slaves or other negroes, and probably also of stray seamen of the Latin races from coasting vessels in the West Indian or Brazilian trade."

REDBONES

"Across the line in South Carolina are found a people, evidently of similar origin, designated 'Red-bones.' In portions of western North Carolina and eastern Tennessee are found the so-called 'Melungeons' (probably from French *mélange*, 'mixed') or 'Portuguese,' apparently an offshoot from the Croatan proper, and in Delaware are found the 'Moors.' All of these are local designations for peoples of mixed race with an Indian nucleus differing in no way from the present mixed blood remnants known as Pamunkey, Chickahominy, and Nansemond Indians in Virginia, excepting in the more complete loss of their identity. In general, the physical features and complexion of the persons of this mixed stock incline more to the Indian than to the white or negro."



GOES TO WAR
Rosebud Sioux

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CATAWBA INDIANS

The Catawba reservation, in South Carolina, comprises an area of 630 acres; a State reservation, not a Federal one.

The Catawba Indians (Siouan) number 110, 97 of whom have descended from Indian mothers; the 13 additional members of the tribe descend from white mothers. These Indians all live on or near the reservation. Very few are full-blood, but the great majority are so nearly so as to retain the Indian characteristics. If there is negro blood it dates many years back and is lost.

The State annually appropriates a sum of money for general support—in 1910, \$3,500—which is paid to the Indians in cash. The disbursing agent's commission—perhaps \$400—is deducted from the \$3,500. An additional appropriation of \$200 is made for the school.

The land occupied by these Indians is not well adapted to agriculture. A little cotton is produced, and some corn. The Indians cut and haul wood and a number are employed as laborers.

The state of South Carolina provides a school, which is kept open about six months of the year. The average attendance is 23—about the entire school population.

General health of the band is good, and there is little, if any, tuberculosis. Drinking is not practiced to any great extent.

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SHINNECOCKS

On the south side of Long Island, not far from Southampton, is a little settlement of so-called Shinnecock Indians. They are few in number and none of pure blood remain. Most of them show evident traces of negro ancestry and have long curling hair. They are poor and thriftless, earning a meager subsistence by fishing, clamming, and working along the shore, and have about them very little of the real Indian.

With the Shinnecoeks are a few Montauks and a few families of Poospatucks. They are all Algonquian. The reservation which they occupy contains perhaps 450 acres. The United States exercises no jurisdiction over them.

A few families make and sell baskets and brushes made of oak splints. They have lost all their old customs, and but few words of their language survive even in the memory of the oldest people.

The last of the pure-blooded male Shinnecock Indians all perished at one time about thirty years ago. They were working on a vessel that had been wrecked on the Long Island coast, and at evening a part of the wrecking crew went ashore, leaving the Indians on board the wreck. During the night a storm came up. It was impossible to bring off the men on board. The vessel broke up and all were drowned.

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WAPANAKI INDIANS

At Oldtown, Maine, there is a village of 450 Penobscots (Algonquian). Among these are a number of Indians of pure blood, and the tribal language and some of the tribal customs are still preserved. They support themselves by fishing, hunting and basket making, and being in a country where game is more or less abundant, the men, each autumn, earn considerable sums by guiding visiting sportsmen on their trips into the woods. All the Penobscots speak English, and all the younger ones can read and write. Through the kindly efforts of Mr. Montague Chamberlain, of Cambridge, Mass., the beginnings of a public library were secured for the Oldtown Indians by gifts from a number of persons interested.

INDIAN POPULATION

Besides the Indian population of the United States and Alaska, there are a large number of Indians residing in the British possessions. Of these a great majority are on reservations, usually of small size and occupied by a few people. Many of the others, especially in the north, work for the Hudson's Bay Company, while others live by trapping, hunting and fishing, and others still occupy farms, which they seem to be striving hard to cultivate and improve.

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The health of the Canadian Indians is not satisfactory, but the population seems to be slightly increasing. Consul Alfred J. Fleming, of Yarmouth, Nova Scotia, reported that on March 31, 1910, the Canadian Indians numbered 110,597, an increase of 464 over the preceding year. This is a gain of not far from 10,000 people or ten per cent in ten years.

The enumerations of the two governments, therefore, give the Indians living on reservations, or at least countable, as about 415,547. Besides these, there are some additional thousands who are not counted, together with the Eskimo, who, in all, may number 27,700—a grand total of, perhaps, 443,247, or not over 460,000. A considerable number of these are mixed bloods, while over 20,000 are whites or Negroes, some without Indian blood. We may, therefore, roughly assume the Indian population of North America, north of Mexico, including the mixed bloods, to be in the neighborhood of 430,000 people.

CHAPTER IX

LIFE ON THE RESERVATION

ACROSS the average Indian reservation one may ride a horse in a day, and to the Indian this seems a small tract of country. The dweller in a city, who, to reach his place of business and to return to his home, swiftly travels a dozen or twenty miles daily in the cars, or one in a country town, who walks to his store in the morning and back to his house for lunch, might feel that on a reservation there was too much room for him, but the Indian was trained in a different school. The boundless prairie was his to travel over in what direction and for what distance he pleased. It was true that, if he went too far, he might encroach on the territory of some hostile neighbor, and be obliged to flee, to fight or to die, but after all, people on the prairie were not many, and he always had faith that he would discern the enemy before he himself was seen. In the forest or among the mountains it was the same. Everywhere he enjoyed the utmost measure of individual freedom.

Things are very different now. There are limits—bounds which he may not pass. War journeys

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are now unknown, but if he desires to pay a visit to some tribe with which he is on friendly terms, he is no longer free to pack his horses and wander away to be gone as long as may suit his pleasure. He must ask permission, he must get a pass from the agent—one of those hated and mysterious bits of paper, which tells to the white men to whom he shows it, some story that he does not understand, and which, he suspects, reveals to them all the secrets of his life—a paper which he yet respects and fears for its hidden power. I shall not forget the awed manner in which a man once told of how a drunken and rowdy cowboy, to whom he showed his pass, threw it on the ground after reading it, and then shot a hole through it with his revolver.

On the reservation the old Indian feels himself a prisoner; the restrictions are extremely irksome, and, like a prisoner, he longs to escape. For all his life, until these new conditions arose, he had been free to go where he liked, to wander according to his will, to hunt as he pleased. Now he can do none of these. He might easily escape from the agency, but where could he go? The country is bare of game, and he could obtain no food; it is full of white men, one of whom he fears might ask for his pass, and, if he could not produce it, might take him prisoner and throw him into jail, or do some other evil thing to him, which he dreads the more because he does not know what it might be. If he went to some other agency to visit his friends he

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knows by experience that before he had been there long a policeman would take him to the agent, who, if he had no paper, might put him in the jail, or at least would send him away—perhaps under police escort. It is safer to remain at home, unless he can get a pass from his agent, but as often as he can get this, he travels off to visit or to hunt, to get away from his prison, and once more to be on the move. With the visiting Indian go his wives, his children and as large a body of his relations and friends as he can persuade the agent to include in his pass.

A few years ago such visits of small parties were constantly exchanged between the tribes, and the practice to some extent continues to-day, but it has been very much lessened of late and should be discouraged so far as possible. To-day the Indian's place is at home.

Sometimes such visits did some good by stimulating the ambition of one of the tribes concerned, as once happened in the case of a tribe which years before had been hostile, but at last, beaten in war, had surrendered. Since then they had been supported by the Government, but had had no special encouragement to improve and had made no progress. They were still in the blanket stage. To them came a party of visitors from a tribe which in the last wars had been allies of the home tribe and had surrendered at about the same time. The visiting tribe, however, had been well handled and the Gov-

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ernment had supplied them with implements and with cattle so that they had done well. The contrast between the two tribes was striking. Of the visitors the men all had their hair cut and were attired in complete civilized garb; their women rode in wagons and wore calico dresses, sunbonnets and shoes. The hosts were costumed as in the days of their pristine savagery, with leggings, breech clout and blanket, their women, of course, wearing the old-time dress. The difference in condition was interesting, but still more so was the astonishment, curiosity and regretful envy of the people who were receiving their old allies, when they saw the change that had taken place in their condition and ways of life, and heard from them of their well-being and the progress on their reservation. A visit such as this, presenting so sharp an object lesson to the entertaining tribe, did them no harm, but rather good, for by showing the more prosperous situation of their old friends, it must have awakened in them a wish to better their own condition.

The confinement of a reservation is hard to bear, and its monotony makes it more so. In the old days there was always something going on; now nothing happens. Then, war parties were constantly setting out and returning with reports of success or failure; enemies came and attacked the camp or tried to steal horses and were driven off, or, if successful in their attempts, were pursued. The movements of the game, the success of hunting parties, discussions as



POOR DOG
Rosebud Sioux

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to what orders the chiefs ought to issue or were likely to, filled the every-day life of the camp with an interest that all shared. Now, the talk among the men and women—when it is not about the good old times—is of issue day, that the rations are not large enough to keep the people from being hungry for a part of the time, that the employees do not treat all alike and fail to issue the food fairly, giving to favorites and relations more than their share, so that, for the poor and the old, who are likely to be the last to present themselves at the issue house, there is left less than the quantity that they are entitled to. The cattle are talked of—if the tribe possesses any—their care and the prospects of a good or bad calf crop, though this is a matter that interests chiefly the younger men, who know no freedom greater than that offered by the reservation of to-day.

Among the various evils brought to the Indians by the white man, it would be hard to say which is the worst, but certainly in many tribes this bad eminence may be given to liquor, for whisky drinking is most truly the Indian's curse, and the liquor traffic is one of the matters that give unending care and trouble to the thoughtful and interested Indian agent. It is exceedingly difficult to secure against the liquor-sellers evidence which will bear the test of judicial examination, and besides this, in many sections of the country, juries are slow to credit Indian testimony and fail to convict; while, even if a con-

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viction is had, the judge often makes the sentences so light that they have little effect in deterring other persons from engaging in the profitable traffic.

It is almost impossible to induce a drinking Indian to testify against a man who has sold him liquor, and evidence must be obtained in some other way, usually by detective work. Often the trial of the accused takes place in a town quite distant from the reservation from which the witnesses and their interpreter must be sent, and there is no money for railway fares and for maintenance of the witnesses for the prosecution. The Indian Bureau sometimes has no funds applicable for this purpose, and often the superintendent must put his hand in his pocket to advance out of his meager salary the sums needed to transport and subsist his witnesses, and then must take his chances of being reimbursed at some indefinite and later day.

An Indian who has acquired a taste for liquor is not unlike a white man who is a prey to the same disease; he will sell his horse or his saddle for two or three bottles of whisky. When drunk, he is likely to fight with his fellows, to beat his wife, to smash the furniture in his house, or to run his horse to death. In his sober moments he regrets the harm that he did when drunk, but this does not prevent him from drinking at the next opportunity.

The confinement, the monotony, the sickness, the insufficient food, and the general hopelessness of it all make life on the reservation dreary enough, for

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in most cases the people have not yet reached a point where they have anything to look forward to.

This was the condition ten years ago and for twenty years before that, but since this book was first printed there have been great changes for the better on many reservations. Many of the older Indians to whom the confinement of the reservation was so irksome have died, and their place has been taken by younger people more accustomed to the new conditions. An honest effort has been made by the Indian Bureau to punish white men who sell liquor to Indians, and drinking has really diminished among them. The association with white people which has taken place where Indians have been induced to go away from the reservation and work for wages, has broadened the Indian viewpoint and tended to reduce drinking, while the effort to supply occupation to the Indians has been one of the most useful agencies in bringing to the Indian health and a measure of contentment.

CHAPTER X

DISAPPEARANCE OF THE INDIAN AGENT

IN old times the name Indian agent was almost a term of reproach. Agents were often small political workers who received their positions as a reward for political services and who expected to make out of the office whatever profit they could. While the position was exceedingly ill paid, it was often the fact in old times that the agent retired from his place with a comfortable fortune.

The Indian agent of a dozen years ago was vastly improved over his predecessor of twenty years before that, and to-day there are no longer any Indian agents. Their places have been taken by bonded school superintendents, who are not appointed to their places as a reward for political services, are subject to civil service rules, and therefore enjoy permanence of tenure during good behavior. Those who occupy these positions as a rule are excellent men, and such troubles as may come to the Indians from bad agents—now superintendents—do not arise from the dishonesty of the official, but rather from his misunderstanding of the people un-

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der his charge, or from his being too lazy to carry out the promises that he has made them.

The school superintendent has in many respects the same powers and the same duties which the old-time agent possessed, but on many reservations where the Indians have made progress, they have also learned something of their own rights as men and women, and do not hold the agent in the same fear that Indians held him a dozen years ago.

The transformation of reservation government from the control of an agent to that of the superintendent of the school located at the reservation has been gradual. The change was bitterly opposed by politicians and office seekers, but its development was a logical sequence of the extension of the principles of the classified service to Indian work.

Bonded superintendents, usually promoted from lesser grades up to that responsible post, are not dependent upon political favoritism and therefore their hands are not tied as were those of agents appointed by political favor. A practical business administration by one of these men is sure to be rewarded by increase of salary or by promotion to a still more responsible, similar position.

The Indian appropriation act for the fiscal year 1893 contained the first provision in regard to this change, for by it the superintendent of the Indian training school at Cherokee, North Carolina, was required, in addition to his duties as superintendent to perform those of the Indian agent for the Chero-

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the tribe at large as by securing the confidence and affection of its individual members. The Indian is greatly encouraged, pleased and strengthened if he believes that his agent is interested in his personal affairs, is watching him to see whether he does well or ill, and will be glad or grieved, according to his success or failure.

In the appointment of the inspectors and special agents, who are under the direct authority of the Secretary of the Interior, politics too often exercises an influence very detrimental to the Indian service. Some of these officials are capable and efficient and have reached their positions in due course of promotion, through interest in their work, devotion to duty and faithful service; they are men who do a great work for the advancement of the Indian. Others, who have received their appointment through political or sectarian influence, are inefficient, inflated with a sense of their own importance, talking much but doing nothing, and respected neither in the field where their work is, nor in Washington where their reports are known. They are so much dead weight which the department is obliged to carry and the Government to pay for.

It must constantly be remembered that the Indian, in struggling with the common affairs of civilized life, that is, with the problems of self-support, is dealing with matters about which he knows nothing, and that, therefore, in performing these commonest operations, he makes continual blunders and mis-



HIGH BEAR
Standing Rock Sioux

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takes, and meets with frequent discouragements and failures. More than almost anything else, therefore, the man who is really trying to get ahead needs explanation of his failures and encouragement and cheering to renewed effort. To scold or reprove him for some mistake that appears stupid does no good; but to show him why it was stupid, to explain what he ought to have done, and to advise him to try again in the right manner, takes away the sting of failure and leads him to resolve that he will try again and will succeed.

It is a hard matter for a white man to view with patience the way in which even the most willing Indian goes about the simplest task, but it is certain that fault-finding will never accomplish anything toward his improvement, while patient instruction and encouragement will do much.

But while an agent must appear kind, interested and sympathetic, he must not be weak or vacillating. Of all the errors he can commit, this is the worst—except falseness. He must be just as firm as he is kind, not making up his mind hastily about questions that come up, but when he has decided on a course, sticking to it. The old Indians will coax and persuade and wheedle, just as spoiled children might, but they will respect him the more if he holds to his decision, which the event is likely to show them is a wise one.

The very worst thing that an agent can do is to give his Indians cause to think what he says is not

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always to be relied on. If he makes a direct promise, he must keep it at almost any cost. If he says that he will do something and subsequently changes his mind about it, he will never be able to explain to the Indian that he has not told an untruth. The fact will always remain that he promised and did not perform. The agent will soon learn never to make a promise without qualifying it in such a way as to leave a loophole for a change.

Absolute truthfulness and firmness will soon win respect and confidence, and this is more than half the battle in the successful handling of these people. If to these qualities be added sympathy, their love will be gained, and almost anything can be done with them.

In the past—and to a great extent the practice continues at the present day—agents have spent most of their time in their offices, giving out orders for small extra supplies, listening to unimportant complaints, and generally doing the petty work that a clerk should perform. This is the least important part of an agent's work. His place is really out of doors, in the field, traveling about continually over the reservation, seeing with his own eyes what his Indians are doing, and letting them know that he is watching them. He should know that they are attending to their farms or their cattle, and keeping up their fences and their houses. He must look after the irrigating ditches and see that they are

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working properly, and are kept in repair, that the school work is going on as it should, and, generally, that all hands on the reservation are doing their duty. The realization that a visit from the agent may be expected at any time will keep Indians and whites alike up to their work, and will accomplish wonders.

This is not intended as a primer for Indian agents, but it is an effort to point out some of the reasons why Indian progress has often been slow when it might have been rapid, and also to suggest how laborious is the life of an agent who tries intelligently to do his duty. The progress of any tribe depends almost entirely on the man appointed to govern it. A bad agent, one who is careless, uninterested, dishonest, will let his Indians go backward instead of forward, for there can be no standing still. A good agent will administer affairs well, will stimulate his Indians to effort and direct them wisely, and will so impress himself on them that they will wish to advance and will do so. He may make of them stock-raisers, possessing thousands of cattle which they care for as intelligently and successfully as white men care for theirs, with a stock association for general protection and with all the system which long experience has shown to be desirable in the cattle business. Or, under other conditions, he may lead them to undertake mixed farming, to raise crops, garden and stock. Or he may develop a tribe

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into traders, accumulators of property, some of whom may become rich.

The good work that can be done by the right kind of an agent is hardly to be measured in words, and his position may be envied by any man who is interested in the progress of humanity.

Looking back over the years, one sees in the Indian service generally a wonderful change for the better; a greater interest and intelligence displayed, and a stronger effort put forth for good, both in the field and in Washington. The greater the improvement in the work done, the more is demanded. The field workers in the Indian service are no more perfect than the rest of us, but they are improving, and as the people take more and more interest in the work, they will continue to improve. The ultimate responsibility for the condition of the Indians must be borne by each one of us. We shall be just as well served by the Indian Bureau as we ask to be.

As has been said before, the standards of the Indian Bureau have greatly changed within the last ten years, and the field service of that Bureau is a vast improvement over that of old times. This is due especially to the wise discretion of Commissioner Leupp and Commissioner Valentine, who, it may be added, have been cordially assisted by the men under them in the Bureau. An extremely useful force in the field, though working alone and only

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for a few years, was Frank Mead, for a time Supervisor of Reservations. Mr. Mead entered the service because of his interest in the Indians, and his energy, industry and enthusiasm enabled him to work wonders with the people among whom he was placed.

CHAPTER XI

EDUCATION

THE earliest attempt by the Government to educate the Indians is found in a bill passed by the Continental Congress in 1775, appropriating \$500 for the education of Indian youth, and in 1794 a treaty was made with the Oneida, Tuscarora and Stockbridge Indians, providing for certain industrial training for young men, namely, "in the arts of the miller and sawyer." In a treaty of 1803 it was promised that the United States would contribute \$100 per year for ten years toward the support of a priest among the Indians "to instruct as many of their children as possible in the rudiments of literature." In 1819 no less than \$10,000 was appropriated for the purpose of instructing Indians in agriculture and to teach their children reading, writing and arithmetic.

Intelligent efforts to educate the Indian children were not set on foot until 1877. The present policy of the Government is to instruct the adult Indian in ways of civilization, so far as may be possible, and to give to the children, now growing up, an education from books and in industrial pursuits which

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shall enable them, when they reach manhood and womanhood, to take that share in the struggle for existence which is a part of the life of the average American citizen. In the furtherance of this policy, a part of the money appropriated by Congress each year goes to the carrying out of treaties made with different tribes; a part is expended in pure gratuities, in order to keep the Indians alive; and a considerable portion, more than three and a half millions of dollars, is for educational purposes.

Since the Government first adopted on a large scale the wise policy of preparing the youth to fight the battle of civilized life, the growth of the movement has been considerable, but not what it should have been. For in thirty-three years many children have been born and grown to manhood and womanhood, and yet so small a part of the work of providing educational facilities for them has been done that out of a school population of about 50,000—outside of the Five Civilized Tribes and the State of New York—only a little more than sixty-eight per cent of the whole have the opportunity to be taught in the schools for an entire term.

In the year 1877 there is said to have been an average attendance at the various Indian schools of about 3,600 pupils. During the fiscal year 1910 the Government maintained outside of the Five Civilized Tribes, 25 non-reservation boarding schools, 81 reservation boarding schools and 219 day schools, a total of 325 schools, with a combined capacity of

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26,413. The total enrolment of these schools was 26,780; the average enrolment 23,238, with an average attendance of 20,873. There were 59 mission schools—8 of which were under contract—the Hampton Institute contract school, 4 public schools under contract and 171 not under contract, with a combined capacity of more than 7,776. In these schools the total enrolment was 6,696; the average enrolment, 6,097; and the average attendance, 5,028. Thus these 560 schools outside the Five Civilized Tribes have a total capacity of 34,189; a total enrolment of 33,476; an average enrolment of 29,335, and an average attendance, 25,901.

In the United States, exclusive of Alaska, there are estimated to be 304,950 Indians. The State of New York provides school facilities for the New York Indians, who number 5,476. Prior to 1911 the children of the Five Civilized Tribes, Indians in Oklahoma, have been educated wholly in public and mission schools, under contract with the Government, and in tribal boarding schools. Accurate statistics as to the number in public schools are not available. The Five Civilized Tribes and New York Indians will not, therefore, be considered here. The educational facilities of the Five Tribes are treated of under Union Agency.

We have, therefore, 198,187 Indians to be considered. If we take the average enrolment of Indian children outside of the Five Civilized Tribes in 1910, which is 29,335, we find that it represents



SWIFT DOG
Standing Rock Sioux

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14.9 per cent of this population. Obviously, the school population must be more than 14.9 per cent.

The age limit for Indian children permitted to attend Indian schools is from five to eighteen years, while, by permission of the Indian Office, Indians as old as twenty-four years are permitted to enroll in Indian Schools. Throughout the Indian country the great majority of the Indians from nineteen to twenty-one years of age, as well as many of those seventeen to eighteen years of age, are married. Efforts to get children of the age of five into school are not very successful. Therefore, a fair age limit on which to figure is from six to eighteen.

A careful count of the Indians on 26 reservations taken from every section of the Indian country gives a population of 45,647, while the children between the ages of six and eighteen number 12,834, or 28.1 per cent of this population. Investigation of 22 jurisdictions upon which we have actual data discloses that an average of 8.7 per cent of the school population of these Indians is ineligible for attendance at school, by reason of ill-health and mental or physical deformities. Though no accurate information is available, it is estimated that not more than 1.3 per cent of the school population is unable to attend school by reason of absence or being married, making approximately 10 per cent of the children ineligible for attendance at school.

On the basis of percentage above determined, we have 55,492 Indian children of school age outside

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of the Five Civilized Tribes and New York, 49,943 of whom are eligible for school attendance. The total enrolment from this population for the fiscal year 1910 was 33,476. In other words, 67 per cent of this eligible population enjoyed some schooling during the year. The average enrolment of 29,335 shows that an average of 58.7 per cent of the children of school age enjoyed school privileges throughout the entire term. The average attendance of 25,901 shows that the average child attended school 88.2 per cent of the time for which he was enrolled, or nearly nine days out of every ten.

These figures cover the enrolment in schools of all classes whether Government, mission, private or public schools, and the above estimate is believed to be conservative.

Every reservation is now provided by the Government with some school, except in one or two instances where all Indian children are enrolled in public schools. On some reservations, however, the schools are not large enough to accommodate one-fifth of the children who ought to receive instruction. This is true where, owing to the scattered location of the Indians or their nomadic life, it is impossible to get them into school, or where those within reach of schools that might be established are so few as not to justify the cost of a school. A few scattered bands located on the public domain are not provided with school opportunities of any kind.

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What prospect or hope is there of civilizing these children and making them self-supporting and a part of the nation, unless they are taught to speak the English language, so that they may communicate with their white neighbors and may thus become actually incorporated in the American people, instead of being cut off and regarded as an alien race? To the Indian child mere book learning is not in itself of great importance, but there is nothing else that he can be taught so useful to him as a knowledge of the English language.

It may be accepted as a general proposition that all children need to be educated. Children of savages, who receive by inheritance no knowledge that will be of much use to them in civilization, need education most of all.

The savage child knows nothing of the actions and processes required in civilized life, he cannot even speak our tongue. Yet his life must be spent among English-speaking people, with whom—if he is to earn his living—he must communicate in order to transact his simple affairs, which will call for some knowledge of reading, writing and arithmetic; he must support himself by the work of his hands, and in a majority of cases by industries such as agriculture or stock-raising. What then should the child be taught? What will help him to grasp most easily and quickly the essential facts and methods of this new life—so different from that of his ancestors—in order that he may at once begin to use his in-

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telligence to protect himself in the affairs of that life?

There is nothing more important for the Indian child than association with white people, whether in school or out, for only by such association can he learn to use his naturally intelligent mind as the white man uses his, and be taught to reason as a white man reasons. Until the Indian can make such use of his mind he will never be able to compete with those whose intelligences have been trained in civilized ways, but must still fall behind in the race and be and remain a pauper. This fact is now fully realized by the officials of the Indian Bureau, and explains its efforts to get the Indian child into the white schools.

The first thing for him to learn is to speak English. After he has learned this, the very simplest branches of book learning are enough. He must be taught to read, to write and to cipher so that he can carry on the simple business operations that he may be called on to perform in after life. It is desirable that the brightest among the Indian children, or those who manifest a special bent toward some civilized pursuit, should be sent to certain advanced schools, but in many cases the attempt to educate the Indian beyond a certain point tends to harm rather than to help him.

What the Indian requires is instruction in the practical affairs of life, some knowledge about the things that he himself must of necessity do in the

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future in order to earn a living for himself. In other words, the instruction which he receives in industrial work should be of such a character that it will be useful to him in his home life. To teach a boy who is to inhabit a Western reservation, where cattle raising is the only industry and population is sparse, a trade such as typesetting, or shoemaking, or tin-smithing, or tailoring, is to equip him with a calling which he can never practice in his home, and which is likely to be a source of regret to him through his whole life, for he will always feel that if the years lost in learning that trade had been devoted to the study of some more practical pursuit, his life might have been very different.

A most important part of the schooling of these children should be to assist them by the simplest explanations and examples to acquire some clear notion of the white men's ways of thinking and doing business, and of the way in which this country is governed. The reservation Indian regards his agent as the chief, but he knows also that in Washington there is a bigger chief, vaguely known as the Great Father. This great father, whom, of course, he thinks of as an individual, is to his mind the ruler over us all, white men and Indians alike, and his power is such that he can do with us whatever he pleases. The Indian's mind is accustomed to deal with things in the concrete and so he thinks of the source of all power as residing in the individual, and does not appreciate that above the individual there

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is a higher power—that abstraction which we call law. Such matters as these he should be told of, and an effort should be made to lead him to comprehend the simpler processes of our Government, how the orders and regulations which he obeys originate, and how they reach him. Talks such as this, given to the Indian children, or to adults, would profit them greatly, if phrased in language that the Indian could understand, and illustrated and enforced by examples drawn from facts of his everyday life.

The tendency of former years was to give the Indian children elaborate educations and to educate only a small portion of them. If twice as many could be taught English and the simplest branches of learning—the boys the care of stock and the use of the tools required about a ranch, the girls how to cook, how to keep the house clean, and to make simple clothing economically—the progress of the race would be very much more rapid, and very much more to the purpose than it is now. The school farm system of the present reservation boarding school is education wholly in the right direction and these farms are perhaps the most useful features of the schools. This is the course now being pursued by the Indian Bureau.

It is gratifying to note that the Indian Office appreciates now as never before the importance to the Indian youth of education, and strives to make

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Kind of School	Enrollment		Average Attendance			Number of Schools
	1898	1899	Increase or Decrease	1898	1899	Increase or Decrease
Government Schools:						
Non-reservation boarding	6,175	6,880	705	5,347	6,004	657
Reservation boarding	8,877	8,881	4	7,532	7,433	99
Day	4,847	4,951	104	3,286	3,281	5
Total	19,899	20,712	813	16,165	16,718	553
Contract Schools:						
Boarding	2,500	2,468	41	2,245	2,159	86
Day	96	42	54	68	29	39
Boarding, especially appropriated for	394	393	1	326	335	9
Total	2,990	2,903	96	2,639	2,523	116
Public	315	326	11	183	167	16
Mission boarding	897	1,079	182	783	960	177
Mission day	215	182	33	145	154	9
Aggregate	24,325	25,202	877	19,915	20,522	607
						206

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the best use possible of the funds which Congress appropriates for this purpose.

In 1899, as already stated, the number of Indian children attending school was 20,522. Their distribution, as given by the Report of the Commissioner of Indian Affairs, is shown by the table on page 379, which gives the enrolment and average attendance at Indian schools, for 1898 and 1899, showing the increase in 1899, and the number of schools in 1899.

For the purpose of comparison with enrolment and attendance statistics for the years 1898 and 1899, the table on page 381 for 1910 is prepared.

The reservation boarding school is one of the most important educational agencies at work for the Indians, for it has the advantage of training the children on the very ground where they are to spend their lives. Each school has its farm, at which the boys are taught something of agriculture, or farming, or irrigation, or all three, and the farm attached to each is almost of necessity conducted in the way best adapted to the climatic conditions of the region. At these schools the majority of the children now receive their training; they afford the needed instruction in English, the knowledge from books, and in most cases the industrial education, which is likely to be of greatest value.

After the reservation boarding schools come those off the reservation, called non-reservation schools, which furnish a higher education from books and in industrial pursuits, and sometimes fit the pupil to go



GRANT RICHARDS
Tonkawa

SCHOOLS PROVIDED AND INDIANS IN ATTENDANCE, FISCAL YEAR ENDED JUNE 30, 1910

Name of School	Outside Five Tribes		In Five Tribes		Outside Five Tribes			In Five Tribes			TOTAL			
	No. Schools	Capacity	No. Schools	Capacity	Total Enrollment	Average Enrollment	Average Attendance	Total Enrollment	Average Enrollment	Average Attendance	Capacity	Total Enrollment	Average Enrollment	Average Attendance
Government Schools:														
Non-reservation boarding	25	8,620	...	...	8,863	7,812	7,383	...	...	...	8,620	8,863	7,812	7,383
Reservation boarding	81	10,017	...	...	10,765	9,474	8,823	...	...	...	10,017	10,765	9,474	8,823
Day	219	7,776	...	...	7,152	5,952	4,667	...	...	...	7,776	7,152	5,952	4,667
Total	325	26,413	...	...	26,780	23,238	20,873	...	...	...	26,413	26,780	23,238	20,873
Contract Schools:														
Mission boarding	8	1,105	4	220	1,084	975	890	158	147	127	1,325	1,242	1,122	1,026
Mission day	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Total	8	1,105	4	220	1,084	975	890	158	147	127	1,325	1,242	1,122	1,026
Non-Contract Schools:														
Mission boarding	43	4,500	...	...	3,654	3,227	2,035	...	...	...	4,500	3,654	3,227	2,035
Mission day	8	274	...	...	216	184	120	...	...	...	274	216	184	120
Total	51	4,864	...	...	3,870	3,411	3,064	...	...	...	4,864	3,870	3,411	3,064
Public Schools:														
Contract	4	(c)	(a)	(c)	...	...	...	...	...	...	(c)	...	...	...
		111	567	2,816	111	92	43	2,816	2,816	2,816	...	2,927	2,908	2,859
Total	171	1,546	...	...	1,546	1,546	956	...	...	...	...	1,546	1,546	956
Not under contract	171	(c)	(c)	(c)	...	...	...	...	...	...	...	...	...	...
Total	175	1,657	567	2,816	1,657	1,638	999	2,816	2,816	2,816	4,473	4,473	4,454	3,815
Private contract	1	150	26	2,495	85	73	66	2,970	2,308	1,709	2,645	3,064	2,281	1,862
Aggregate	1560	34,189	507	5,531	33,476	20,335	25,901	5,053	5,171	4,739	1,157	39,720	39,420	30,640

(a) Public day schools in Five Tribes, for which Government contributes some support instead of paying tuition.

(b) Includes tribal boarding schools operated under contract by private individuals.

(c) Capacity figured on basis of attendance at these schools.

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out into a world wider than that of the reservation, there to try his fortune. Yet, as most of the pupils return to the tribe and expect to spend their lives on the reservation, much that they are taught at the non-reservation schools is at present of practical value only so far as it tends to raise the standard of culture in the tribe. The implanting in the boy's mind of a knowledge that the hands may be used in a variety of ways, the training in manual dexterity and the stimulating of the pupil's mechanical ingenuity have their value as training. If there is any prospect that he will have occasion to use them to earn a livelihood, they have the highest possible value.

On the whole, those non-reservation schools which are situated in or near the country in which the scholars have been born and reared are to be recommended over those in the distant East, because parents are less unwilling to let their children leave them to go the shorter distances, and because the change from the dry climate to the humid East is believed sometimes to affect health unfavorably.

In 1900 it was said "the day school performs a most useful part in the work, though as yet it has only begun to be a factor in the Indian education. In time, however, it must become the main dependence of the race for its learning, just as our common schools are for the whites."

This prediction has come true. In 1910 there were 219 day schools in operation. A characteristic

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of the Indian day school which distinguishes it from the ordinary public schools, is the industrial training which the children receive. Besides learning to read, write and cipher, the boys are taught much about farming, gardening, and the care of stock, and the girls are given some ideas of house-keeping, cooking and sewing. Usually, about the age of twelve, the girls are transferred to the boarding school, where there is more opportunity to give them proper domestic training.

In 1890 the plan was devised of inducing the white district schools, which were accessible, to receive Indian children by paying for each pupil the sum of \$10 per quarter. This plan, though at first not very successful, was later modified, so that instead of paying a stated sum of \$10 a quarter, the Government now pays the per capita cost of educating Indian children in these schools, and efforts are being made to get more children into the public school each year.

For 92 children enrolled in three such schools in Nebraska and one in Utah during 1910, the Government paid \$1,431.24. In 171 public schools during 1910—outside of the Five Civilized Tribes—1,546 Indian children were enrolled without any support from the Government. No doubt there were others not reported on.

This is one of the most useful and practical educational projects undertaken for the Indian. Nothing can benefit the Indian child more than association

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with white companions of his own age. It enables him at the most receptive stage to acquire civilized notions, which he will absorb far more readily from children than from grown people. It is only in a few places that this plan can be tried, because on only a few reservations are the district schools accessible.

In 1910, the contract schools—not counting the Five Civilized Tribes—had a total enrolment of 1,280 pupils. The average enrolment was 1,140, and most of these were at the boarding schools. Of \$101,046.11 paid to contract schools—including \$1,431.24 paid to public schools—\$88,639.88 was paid to the Roman Catholic Missions for instruction and board of Indian pupils. Besides these, 3,411 Indian pupils were cared for in mission schools conducted by various denominations, about equally divided among the Catholic and Protestant, which have no contract with, and receive no help from, the Government. Some mission schools enroll many more pupils than their contracts call for, the additional expense being borne by private contributions. In one case where a mission is paid for 9 pupils it receives 38. In another where 147 are paid for, 202 are taken.

Under a decision of the Supreme Court of the United States public appropriations cannot be used for paying tuition in sectarian schools, and those contracts with mission schools now in force are paid for from treaty and trust funds at the request of the Indians.

EDUCATION

Years ago we used to hear, from people who could see no good in the Indian, that it was useless to try to educate the children. These pessimists said that you might take a boy or girl away from the tribe, might remove the child entirely from Indian influences, have it associate only with educated white people, teach it civilized ways, manners and book learning, and then, after the education seemed complete, when the young man or woman was sent back to the tribe, there was an immediate relapse into barbarism. It took only a week, so they said, for the educated young Indian to resume all the ways of the most degraded person in the camp. These statements were used to support the argument that in his nature the Indian was radically wild, and that education would never overcome this natural wildness. A man once said to me, "An Indian baby is like a young partridge; you may hatch it under a hen, and keep it in the chicken yard with the other fowls, but you can never tame it; as soon as it gets out, or is big enough to fly, it will go off and you will never see it again."

It is true that in old times, when but few children were sent away to be educated off the reservation, and when the educated young man or woman was the rare exception in the tribe, there were many lapses of this sort. For each one of these there was a reason, which is perfectly intelligible to any one familiar with Indian nature. The returned students who relapsed into barbarism did not do so from any

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natural wildness or inherent depravity, but because they were forced to it by influences which neither they nor any other young person would be able to resist.

Those were the early days of Indian education. The tribes were still wild. The old and the middle-aged did not realize the great change in their condition which was so soon to take place. With characteristic conservatism, they held fast to the old things. They did not wish to change their ways of life; they saw no reason why they should. When, therefore, the returned student appeared among them, dressed in civilized clothing, with manners different from those of the camp, a little careful, perhaps, about his dress, washing his hands more frequently than others, he became at once a marked individual, and the people of his tribe, because his ways were in some degree different from theirs, began to make fun of him. They would say, "Ah, here comes the white man. Do not stand in the white man's way. Give the white man the best seat; he is different from the rest of us now; he has been to school and has learned to be smart; he is no longer a poor Indian." Any one who has had much association with Indians knows how sensitive the young people are to ridicule. And when a boy, returned from school, at once found himself a butt, at which the wit of the whole tribe was directed, his sufferings were intolerable, and his only desire was to escape from the jeering, mockery and ridicule which

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met him on every side. It must be remembered, too, that this ridicule came from the older people, those whom he had always been trained to hold in greatest respect. If it had been only his equals or the children, who mocked him, he might have endured it; but it came, as well, from his parents, his uncles, his grandparents—from the wisest and oldest men and women of the tribe. An Indian can endure torture, if he must, but he cannot stand ridicule, and it is not strange that the greatest desire of the returned student was to make himself as inconspicuous as possible. This he could do only by dressing as his fellows dressed and living in all respects as they lived.

The sufferings of the girl who returned to the camp from school were like those of the boy, except that she had a harder time, with perhaps less obstinacy and powers of resistance. The tongues of the girls and women are sharper than those of the men, their wit more keen and cutting; and often a day or two of this bitter raillery led the girl to throw aside her civilized clothing, and to appear in the woman's dress and blanket worn by her companions.

The conditions of those old times do not exist to-day. A vast change has come over the people of the camp. Insensibly, and all unknown to himself, even the most conservative of the old Indians has changed, and to-day views things from a point wholly different from that of a generation ago. To-day, prac-

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tically all appreciate the benefit of education, and desire to have their children taught.

The growth of Indian education is like the growth of any organic thing. Watching the sapling from day to day, it does not seem to us to change; yet, if we go away and return after the lapse of ten years, we find that the sapling has become a tree. So with the education of any tribe of Indians; from day to day the work is hard and discouraging, and no progress seems to be made, but if we look back five, or ten, or twenty years, and compare the conditions of to-day with those of the past, we may find satisfaction and encouragement to continued effort in the vast improvement which has taken place.

There are persons who believe that, in view of the treatment of the Indians by the United States Government, as shown by the history of the past hundred years, it is that Government's duty now to do everything in its power to elevate and improve this race; but setting aside all question of duty, it would seem that from the point of view of the most sordid economist—of the practical man who, in considering a subject, says to himself only, "Will it pay?"—it would be a good business operation to appropriate each year for the instruction of the Indian youth more than is now granted. This would be an investment from which, for a few years, no return could be expected, but at the end of that time the money, or most of it, would in effect be returned to the Treasury in money saved, because the appropriations



JOHN WILLIAMS
Tonkawa

EDUCATION

for the support of the Indians would thus at first be reduced and finally would cease altogether.

Granting that the main object in educating the Indian children is to render the race self-supporting, an aim quite as important as this, indeed included in it, is to make the Indians less unlike us than they are. They exist as an element of our population, they are Americans, and they should be put in a position to develop into a constituent part of our new race.

We ought to strive to make them as soon as possible farmers where they can farm, and cattlemen where they can raise stock, as children instructing them in the pursuits which they must follow as men. With doubled facilities for this instruction, the number of Indians successfully engaging in these pursuits would be doubled. Already there are some tribes which possess, and profitably care for, many thousands of cattle. There are others which raise large crops of grain and there are others still which might do both, but do neither. There can be no better economy than to put all the tribes into positions to practice such industries intelligently.

CHAPTER XII

SOME DIFFICULTIES

In the preceding pages I have endeavored to consider some of the difficulties met with by the Indian in his transition from the savage life of pre-Columbian times toward the civilization of the twentieth century. The troubles brought upon the race by the changed condition of its surroundings are many and great, and most of them have only been alluded to. Two of the most important have to do with the health of the race and with the obtaining of work, that is to say, with the methods by which the individual Indian shall earn his livelihood.

HEALTH

In the old days when the Indians roamed free, they appeared to those who met them a singularly healthy race. Coughs and colds were common, to be sure, and there were occasional cases of consumption. Doubtless there was more or less suffering from rheumatism. Eye troubles caused by dust, smoke, and oftenest of all by over-strain, were not infrequent, and these were apt to be very troublesome

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from lack of cleanliness. The afflicted Indian usually kept a wet rag over his eyes, and this rag was never changed nor washed. Acute digestive troubles resulting from over-indulgence in eating were common among the children; while adults crippled by accident or by injuries received in war were seen very often.

It is true that in those old days one lived among the people without giving any special heed to such matters as their condition of health, and that only those cases of sickness were noticed which forced themselves on the attention of the dweller in the camp. Yet often one heard the drumming of the doctor who was working over a sick child, and not infrequently the wailing cries of women resounded from the hills near the village as they uttered their plaintive mourning for those who were gone. To-day things wear a different aspect. While the older people usually seem in fair health, many of the children are hollow eyed and feeble, evidently victims of disease; others have rags tied about their necks or show healed scars, where scrofulous sores have been. The proportion of these sickly children varies in the different tribes; in some it is small, in others quite considerable.

We have been told in recent years that the Indians are as numerous on this continent as ever they were, and even that they are increasing in numbers, and yet in many cases persons who have occasion to associate with Indians have noted that those whom they

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meet with are failing in health and growing fewer in numbers. A very large proportion of the northern Indians apparently have, and perhaps always have had, catarrh, and seem to show a predisposition to diseases of the throat and lungs. The plains Indians and those of the Pacific coast suffer severely from consumption and it is probable that nearly or quite one-half of the deaths among them are from this disease. Some physicians in the Indian service declare that Indians rarely die of any other disease.

Tuberculosis shows itself in another form, which is commonly called scrofula, and which makes itself evident in swellings of the lymphatic glands—usually of the neck and axilla—which ultimately open and become running sores. In some cases, this so-called scrofula may be due to a blood taint derived from intercourse with the whites, but in others this is not the case.

The tendency to tuberculosis no doubt arises very largely from their present mode of life, which is especially favorable to the spread of this disease. Probably there has always been among them more or less consumption, due to exposure, but present conditions greatly favor the increase of the disease. The houses are small and ill ventilated, the household and visitors gather in numbers in a single room and deposit their sputa on the floor. From sweeping, from dancing, and even the tread of people walking, dust is constantly rising from the floors

SOME DIFFICULTIES

and carries with it the germs which find lodgment in the air passages of the inmates and visitors.

The contagious diseases imported by the whites are very fatal to the Indians. They seem to have slight powers of resistance to smallpox, scarlet fever, measles and influenza or grippe. Accounts are familiar enough of the ravages which these diseases have at various times caused among different tribes. In the winter of 1898-99, no less than 250 out of the 1,600 Zuni, it is said, perished from smallpox. It seems quite probable that Indians suffer more from these troubles because they are quite new to them. It is conceivable that the white race, having battled with these diseases for many centuries, has become to some degree tolerant of them and—to a limited extent at least—immune; while the system of the Indian, not having experienced them until within recent years, and not having had the time to become in any degree accustomed to them, is extremely susceptible to the poison and readily yields to it.

It is perhaps not too much to conjecture that in old times the Indians had few contagious diseases. Then they were a selected race and had good powers of resistance to the usual complaints to which they were subject, though indeed the ministrations of the medicine man or doctor killed a good many. Presumably, however, they were subject to epidemics of fever which may at times have been of such severity as to depopulate certain regions. One of these is mentioned in history as having taken place, accord-

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ing to Indian statements, in eastern Massachusetts shortly before the landing of the Pilgrims—1617. There may be other such traditions. Mr. Mooney suggests that certain myths may contain veiled references to such epidemics. It is possible that they suffered from yellow fever, which probably existed in Mexico before the coming of Cortez. Little, however, is known about the health condition of Indians in pre-Columbian times.

In looking for some of the causes for this apparent change in health we have not far to seek, for these obviously have to do with the changed conditions under which the Indians live. Formerly they were free wanderers, gaining a subsistence by hard work, tramping at will here and there over the prairie, occupied in hunting, in moving their camps, in going to war and leading lives that were full of interest and excitement. They dwelt in tents which were well ventilated, and were often moved to fresh ground; they subsisted on a simple but abundant diet, chiefly of fresh meat varied with natural fruits to which they were accustomed. The tribal blood was constantly freshened by new currents; most of them were measurably free from disease communicated by the whites.

To-day things are very different. They are confined to one spot which they cannot leave; they lead sedentary lives; they occupy cabins that are ill ventilated and dirty, for they have no knowledge of how they ought to live in houses; their minds are

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unoccupied or at least uninterested; they subsist in part on salt meat and flour, which they do not understand how to prepare. They are cut off from other tribes and so must intermarry to a great extent, the necessities of the case breaking down the old and almost universal law against marriage within the gens. Most tribes—though not all—are decimated by the strange diseases of the white, tainted with a virus which must descend to the children, and often enfeebled by indulgence in whisky sold them by the whites.

WORK AND A LIVELIHOOD

Of all the problems which to-day confront the Indian, none is so vital nor any so difficult of solution as that which has to do with his earning a livelihood. How can he procure food and clothing for himself and family? Before he can become civilized and be a self-respecting citizen he must become dependent on his own exertions—must either produce the articles which are to contribute to his support by his own efforts, or must purchase them with money. How can this money be obtained? Here, let us say, are one or two thousand Indians living on a reservation in the West, in a country not at all, or at best very sparsely, inhabited by white people. The Indians are all equally poor, having no money and no means of earning any, except perhaps a few dollars annually received for the hay and wood which they furnish, or for freighting, and these small sums, as

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soon as received, are spent for the most needed articles of food and clothing. There is little or no opportunity for a man to hire out his service to white men; usually there is nothing that he can make that any one wishes to purchase; the country very likely is not a farming country, so that he can raise nothing from the ground; he possesses no cattle, and his horses have no money value.

In the Indian Service there are a few positions which may be occupied by educated Indians who draw modest salaries, but these sums are trifling when the whole body of Indians is considered. On each reservation there is a small force of Indian police, who assist the agent in keeping order, act as his messengers and see that his instructions are carried out. These men formerly received a wage of ten dollars a month for privates and fifteen for officers, pay which was ridiculously inadequate, when it is considered that they held themselves in readiness at any time to obey orders, that they furnished their own horses, that they must sometimes risk their lives, and that the position often entailed an entire loss of popularity with their people. The police are a faithful, hard-working, uncomplaining body of men; many have been killed and many others disabled in the service. The position is one of great responsibility, and entailing hard work and often danger, should be very much better paid than it is. In the first edition of this book I urged that the law providing for the employment of these



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Mojave Apache

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policemen be so amended that they should be paid \$35 a month for privates and \$50 a month for officers; and this change has been made. Besides this there should be a provision for pensioning members of the force who are disabled by injuries received in the discharge of duty.

There are a number of tribes which are now partially or wholly self-supporting, but there are many others which, however willing they may be to work, are, by the very condition of their environment, absolutely barred from taking the first step toward self-support. The Sioux of the Pine Ridge reservation have many thousand cattle, and this industry is so well established that they are likely to succeed with it and to become self-supporting by stock raising. Certain tribes in the Indian Territory and elsewhere are successful as agriculturists and support themselves by farming about as well as do their white neighbors. But what shall be done with tribes that possess no farms nor any possibility of them, and no cattle nor any prospect of them, who cannot make anything, because there is no one to purchase their manufactures, who cannot work as laborers, because there is no one to hire them?

The Indian of to-day is ready to work. He knows that in order to live he needs money with which to buy things, and he appreciates fully that money can only come to him as compensation for labor performed. The Apache women make jour-

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neys into the mountains for fifteen or twenty miles, with their butcher knives cut hay enough to make a load for a jackass, and bring it to market to sell.

When the irrigation ditches were building on the Crow Reservation, the whole male population of the adjacent Northern Cheyenne tribe applied for permission to go to work on the Crow ditches. I have seen Northern Cheyenne men working at hay-making and at digging post holes at nine o'clock at night, when it was so dark that at a little distance one could not recognize faces.

Years ago, when the old belief that crops could be grown on the Blackfeet Reservation was still held, some Piegan men talking with me told me of how they had tried to cultivate the ground and how hard they had worked at it.

One of them said: "I had 150 steps long of oats and asked the agent to give me something to cut the grain with, but he would not give me anything. I had to cut my harvest with a butcher knife. Many Indians cut their harvest with butcher knives. There was a stiff-armed man; he could not bend one of his arms. He also had to cut his grain with a butcher knife, holding up the grain against his stiff arm." Another said: "Many families had no horses to plough with. In many cases women and men tied ropes about themselves and to the plough, and pulled it through the ground, one man walking behind to hold the plough, and the men and women pulling a

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little way, and then stopping to pant and blow, while the sweat ran down their bodies, for it was very hot."

A third who wished to raise a crop but could get no plough said: "I and two women worked the ground with a hoe, chopping out the hard soil."

Yet another said: "I know that many Indians cut their hay and grain with butcher knives, and the women crept about on their hands and knees and gathered up the stalks."

Others at this same time told how the Indians threshed out their grain upon the ground by beating it with sticks. Thus in the case of this particular tribe extraordinary efforts were put forth and the hardest possible work was done in the attempt to raise crops. No white man would ever have toiled to conquer the stubborn prairie as these Indians toiled, and yet people say the Indians are lazy.

A number of intelligent efforts to find paying work for Indians have been made in recent years, sometimes under the auspices of societies interested in their welfare, or of teachers appointed by the Government, or those working for mission schools. In some cases the attempts to stimulate them to the practice of civilized activities have been very successful. Among certain tribes in Minnesota, Dakota and Montana the art of lace-making is practiced by Indian women and girls with success, and it is said that there is a market for all that they can manufacture. Their product is sometimes very beautiful

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and is highly praised by experts. It is gratifying to note that a school of pottery has been started, for which there should be a good prospect of success. This industry has been practiced by the race from the earliest times, and it is not to be doubted that they will take hold of it with interest, and after a little will carry it on successfully.

To give the Indian something to do by which he can earn money, and in which he will be interested, either for the work itself or for the reward which it will bring, is at present the very best and most practical thing that we can do for him. If he is to be civilized he must be like the civilized man in having an occupation, and a motive for following it earnestly and continuously.

I must not be understood as believing that if we do our duty by the Indians they will soon all become prosperous and useful citizens. Indians, being human, are good and bad, strong and weak, worthy and undeserving. I insist merely that the wise and paying policy for this nation is to offer to the Indians opportunities of self-help which they are capable of grasping, so that those who can be saved may survive the destruction of their old life and may have an opportunity to begin the new with a reasonable prospect of success. Among the Indians struggling upward there will always be—as among other men everywhere—poverty, discouragement and failure; paupers, laborers, and well-to-do. But let us give to this savage man a fair chance to adapt himself to

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civilized life, before we determine that he is not worth saving; and let us not cast him adrift to sink or swim as he may.

Commissioner Leupp, when he took charge of the Bureau of Indian Affairs, thoroughly understood the importance of teaching the Indians that they must work. He encouraged all agents to persuade the people of their various reservations to take service with the white men, whether as ranch hands, workers on irrigation ditches or laborers on the new railroads that were being built throughout parts of the West. His efforts to induce the Indians to undertake manual labor were signally successful.

Besides this, he appointed a superintendent of Indian labor, whose sole business was to find work for groups of Indians and to persuade them to undertake this work.

Within the past few years, therefore, gangs of Indians have undertaken and successfully carried through not a few important projects in the West and Southwest. They have worked on the great irrigation ditches that were constructed on the Crow Reservation; they helped to build the roadbed of various railroads, and perhaps most important of all the work done was the building of the dike which restored the Colorado River to its old bed and saved, for the time being, the overflow of the fertile Imperial Valley of southern California. On all these works and on a hundred others not so well

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known, the Indians have labored hard and faithfully and the universal testimony of those who have employed them or have superintended their work is that they have made good; that they are faithful and efficient laborers.

The Indians of the Southwest, those who for generations have been tillers of the soil and so more accustomed to continued exertion than the plains tribes of the North, have proved far more efficient in this hard work under the blazing summer sun, than either white men or Mexican peons; and the men who had charge of the building of the great dike along the Southern Pacific Railroad declared that without the help of the Indian laborers, that construction could not have been completed.

To-day in various parts of the West, Indians may be seen engaged in practically all the operations which occupy the white man, and after they have thoroughly learned to perform any task or to go about any business, they are quite as efficient, and on the whole are as faithful and as much to be depended on, as the average white employé. This is where Indians are working for wages and are more or less subject to supervision and guidance.

Where the Indian is working for himself, taking care of his own farm or his own cattle, he is perhaps less systematic than the average white man, a little more disposed to put off till to-morrow the work which he might better do to-day, but since the idea

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that he must work has been drilled into him, and he has laid fast hold on that belief, he has improved in industry and energy in a way that is most encouraging. With the help of the Indian Bureau he is working out his own salvation in a very happy way.

CHAPTER XIII

THE RED MAN AND THE WHITE

THE first meetings between the Indians and the white discoverers were friendly, and indeed in some cases the simple natives hailed the newly arrived people as gods, but it did not take long for the human nature of the visitors to make itself manifest. The Indians were kindly and hospitable, offering to the whites—as was their custom with all strangers—the best that they had in the way of food and supplies; and for this the whites at first were properly grateful. After they had established themselves, however, and learning the character of the natives had become confident of their own position, they began to impose on the savages, taking their corn without the formality of asking for it, occasionally abusing the women, often bullying the men, sometimes settling on land occupied by the Indians, and what was worse than all, to the Indian mind, endeavoring to impose on them the laws by which the whites governed themselves.

It is not surprising that the Indians did not like this. They protested and remonstrated. The more pacific moved farther back from the settlements, in

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order to get out of the way; others, more fiery, opposed outrage and imposition by force; and so the wars began. They have continued until within a generation. Indian wars have usually been brought on by ill-treatment, sometimes by misunderstanding. The pledged faith of the Government has been continually violated; the Indians have been constantly robbed and driven back. No people in the world are more attached to their homes and their country than these, but the history of three hundred years is one long story of their expulsion from home and country.

A treaty made with the Delawares at Fort Kipp, during the Revolutionary War, declared that: "Whereas the enemies of the United States have endeavored by every artifice to possess the Indians with an opinion that it is our design to extirpate them and take possession of their country; to obviate such false suggestions, the United States guarantee to said nation of Delawares and their heirs all their territorial rights in the fullest and most ample manner as bounded by former treaty."

By a treaty made in 1785 the lands of these Indians were located in Ohio between Lake Erie and the Ohio River and the Cuyahoga and Big Miami Rivers. This, of course, meant that a large territory had been given up and that they had been driven into a new land—one which was entirely strange to them. In 1787 the President directed the governor of the territory northwest of the Ohio not to neglect any opportunity that might offer of extinguishing

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the Indian rights to the westward as far as the Mississippi. In 1792 some of the Delawares are mentioned among the tribes that were hostile, and an address was sent to them, asking them to make peace and assuring them that the United States did not wish to deprive them of their lands and drive them out of the country, and saying further: "Remember that no additional lands will be required of you, or any other tribe, to those that have been ceded by former treaty." Similar promises violated in the same manner were made for nearly one hundred years. The list might be indefinitely extended, but it is too familiar, and it has been gone into with much fullness by Mrs. Jackson in the *Century of Dishonor*.

One after another, tribes of the Indians moved on and were duly exterminated, or else were gathered together on small reservations and the tide of civilization passed by and surrounded them. Even to-day, however, among the western tribes, where all these things took place within the last fifty years, you may sometimes hear from old men stories of the first treaties made with the whites.

Many years ago, while I was encamped with the Northern Cheyennes, an old man repeated to me the substance of a speech made in his hearing by a chief at the Horse Creek Treaty. This chief was opposed to permitting the white men to come into or pass through the country of the Northern Cheyennes,

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which then extended from the Yellowstone south as far as the North Platte River. This old chief said: "We ought not to let these white people come into the country. They will do for us nothing that is good. These men will give you nothing. Even so small a thing as a needle they will make you pay for. If you receive these things they want to trade, if you eat of their food, you will become sickly and begin to die, and a time will come when you will all die. You now live well. What one has, all have. If one man has nothing, another divides with him. But these people do not live like this. They will not divide with you. If you let them come among you, by and by you will get tired of them, but then it will be too late. You cannot get rid of them. They will come to be many, and will marry your women, and then will go off and leave them and their children. By and by, they will be wanting you to write on paper as the white man does, but you have no need to write. When you meet people you cannot talk with, you make signs and talk with your hands. By and by they will want to take away your children and teach them to write on paper. You love your children and do not want to part with them. You all know that if you find a bird's nest and take the young birds, the old one flies all around trying to get them back. If they teach your children to read and write, that will do them no good. If the children write to a man and ask him for anything he

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will not give it to them. These white men will tell you that their Great Father wants your children to learn this writing. But even when they have learned it, if one writes to the Great Father to ask for anything he will give him nothing; he will just throw the paper away."

This chief made other prophecies, most of which have since come true in a singular manner, but he failed to accomplish his object; the treaty was made and the white man came. Having come, he remained.

The outcome of the white invasion was inevitable, and while the manner of its accomplishment must be regretted, it cannot be altered. But is it not worth while for this great nation in the second century of its growth, when it is stronger and greater than ever before, when its influence is felt over 170 degrees of longitude, when it is beginning to deal with other simple races which it must control and endeavor to civilize, to give more thought to the Indians? No people are more easily handled; none respond more quickly to genuine interest; none give more frankly and entirely their trust when it is shown to be deserved; none are more ready to follow the good advice of the trusted friend. A few years of consistently just and intelligent treatment by Congress, of thoroughly good agents, of proper schooling, would settle all the Indian questions which we have been wrangling over so long, and which to a few

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thousand white people are so real and to those whom they most closely affect are so vital. The results sure to follow will justify the adoption of such a policy, for it will mean that at the end of this period the great majority of the Indians will be workers, producers and good citizens.

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